



Concordia Theological Monthly



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Aids to Bible Study

Concordances

By FREDERICK W. DANKER

The recent publication of Nelson's *Complete Concordance* to the Revised Standard Version of the Bible focuses attention on Biblical concordances in general as a necessary tool for vital interpretation. This brief study aims to present a historical survey and answers in some small measure questions frequently asked by students: What is a good concordance? How can I use a concordance profitably?

Dr. Samuel Johnson defined a concordance as "a book which shows in how many texts of scripture any word occurs." Few will be satisfied with the purely quantitative evaluation suggested by this definition, but it does emphasize the formal aspects. Originally the word was employed in medieval Latin in the plural *concordantiae*, i. e., groups of parallel passages, each group being a *concordantia*.¹

CONCORDANCES OF THE VULGATE

The history of concordances begins possibly with Antony of Padua, who formed his *Concordantiae morales* from the Vulgate, but it was Hugo de Santo Caro (his name is found in various forms) who really broke the ground with an index to the Vulgate completed under his direction with the help of 300—500 monks

¹ On the history of the word as applied to concordances and parallel terms see C. H. Bruder, *TAMIEION TON THE KAINHS DIAΘHKHS ΛΕΞΕΩΝ* sive *Concordantiae omnium vocum Novi Testamenti Graeci* (4th ed.; Leipzig, 1888)*, p. xii, n. 7. Entries dated before 1930 and marked with an * may be found in Pritzlaff Memorial Library, Concordia Seminary, St. Louis, Mo.

in 1230.² In lieu of verse divisions Cardinal Hugo divided each chapter into seven equal parts marked with the letters of the alphabet. His concordance was of little service, however, because it merely listed passages instead of giving the relevant quotations. Three English Dominicans remedied this deficiency in 1250—52. F. P. Dutripon (*Concordantiae bibliorum sacrorum Vulgatae editionis*, Paris, 1838)* marks the climax of these efforts to make the contents of the Vulgate generally accessible.

CONCORDANCES OF THE HEBREW OLD TESTAMENT

Apologetic interests prompted the production of the first concordance of the Hebrew Old Testament. About the year 1437 it was compiled by Isaac B. Kalonymus (R. Isaac Nathan) of Arles in Provence. He called it *מַאֲוֵר הַדֶּרֶךְ* "enlightener of the path," though the title page of the first edition reads *מַאֲוֵר הַדֶּרֶךְ*, i. e., "it will light the path," taken from Job 41:24 (MT).

This work omitted proper names and indeclinable particles and failed to present the verbs in any grammatical order. Julius Fuerst's publication, *Veteris Testamenti Concordantiae* (Leipzig, 1840),* marked a new departure; and with the publication of the revised edition of John Buxtorf's *Concordantiae Bibliorum Hebraicae et Chaldaicae* (edited by Bernard Baer in two parts, Berlin, 1862),* the way was paved for Mandelkern's monumental work, though the latter acknowledges the distinct contribution also made by B. Davidson's concordance (London, 1876). In the preface to his *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae* (ed. F. Margolin, Berlin, 1925),* Solomon Mandelkern points out the advantages of his edition over previous works, including citations more according to sense, correction of entries previously made under false roots, correction of grammatical confusion, and addition of a great number of words, including hapaxlegomena, omitted by Fuerst and Buxtorf-Baer (p. xi).

In view of the high price tag attached to Mandelkern (about \$25.00) the publication of Lisowsky-Rost *Konkordanz zum Hebrä-*

² See bibliography cited in Gottlieb Stolle, *Anleitung zur Historie der Theologischen Gelahrtheit* (Jena, 1739), ch. 8, pp. 826 f. On history to the 18th century see *ibid.*, pp. 827—829. For most of the material in the historical portion of this study I am indebted to the prefaces in the concordances edited by Bruder, Buxtorf-Baer, Dutripon, and Mandelkern.

ischen Alten Testament (Stuttgart: Privileg. Wuerth. Bibelanstalt, 1955—57)* should come as good news. This concordance is based on the MT as edited by Kittel and is a photographic reproduction of a manuscript done by G. Lisowsky. The emphasis is on nouns and verbs. The price will be about \$10.00.

CONCORDANCES OF THE SEPTUAGINT

Conrad Kircher is responsible for initiating concordance work on the Septuagint (Frankfort, 1607). His work was amplified by Abraham Tromm, a learned minister at Groningen, who in 1718 incorporated the readings from Aquila, Theodotion, and Symmachus. All previous efforts, however, were made obsolete by the publication of Hatch and Redpath, *A Concordance to the Septuagint* (2 volumes, Oxford, 1897).^{*} About \$45.00 should purchase these two volumes, republished through photomechanical processes in Austria in 1954. This concordance is as nearly perfect as a work of this sort could be before the advent of Univac, and the photomechanical process has not significantly depreciated the clarity of the original publication. Each Greek word in the canonical and apocryphal books is listed with the Hebrew words corresponding to it in numbered sequence. A glance at the numbers behind the quotations readily identifies the Hebrew word rendered by the Septuagint in each passage. The second volume includes a supplement which presents, among other features, a concordance to the Greek proper names and a Hebrew index to the entire concordance.

CONCORDANCES OF THE GREEK NEW TESTAMENT

The first concordance of the Greek New Testament, ΣΥΜΦΩΝΙΑ Η ΣΥΛΛΕΞΙΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΗΣ ΚΑΙΝΗΣ (*Symphonia sive Novi Testamenti Concordantiae Graecae* *), was compiled by Xystus Betuleius (Sixtus Birk) and was published at Basel in 1546.³ Of this work one Rudolphus Gualtherus Tigurinus wrote:

Ergo tuos aliquis culpabit, Xyste, labores?
Quique tuos ausus improbet, ullus erit?
Idem, crede mihi, divinos carpere libros
Audeat, et dira dilaniare manu.

³ Euthalius Rhodius, a monk of the Order of St. Basil, is said to have composed a concordance of the Greek New Testament in A. D. 1300. See Bruder, p. xi. Stolle already could find no reliable information on this bit of tradition.

Despite the fact that the work lacked verse divisions (Robert Estienne [Stephens] is responsible for these in 1545⁴) and that the indeclinable parts of speech have only a representative listing, the praise is justified, and the foundation was laid. Robert Estienne's projected improvement of Betuleius' work was published by his son Henry in Paris in 1594 under the title *Concordantiae Graeco-Latinae Testamenti Novi* (2d ed.; Paris, 1624).

Erasmus Schmid's ταμειὼν τῶν τῆς καινῆς διαθήκης λέξεων, *sive Concordantiae omnium vocum Novi Testamenti* (Viteb., 1638), broke new ground and formed the basis for all subsequent efforts.⁵ Notable among these is C. H. Bruder's ΤΑΜΕΙΟΝ ΤΩΝ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΛΕΞΕΩΝ *sive Concordantiae omnium vocum Novi Testamenti Graeci* (Leipzig, 1842 [4th revised ed.; Leipzig, 1888]).* Though Bruder's 1888 edition included

⁴ Said to have been made on horseback. See *infra* n. 5.

⁵ The book was republished in Gotha and Leipzig in 1717, *Novi Testamenti Iesu Christi Graeci, hoc est, originalis linguae TAMEION, aliis concordantiae*. A new preface is added by Ernest Cyprian, who evaluates the concordance as follows: "Est igitur Erasmi Schmidii opus, quo Concordantias novi foederis Graecas exhibuit, ad intelligendas sacras literas utilissimum, longeque anteponendum Roberti Stephani a Schmidio in praefatione castigato volumini, de quo parum abest, quin dici possit, quod de divisione capitum novi testamenti in tematia scripsit Henricus Stephanus [referring to the preface of the concordance begun by Henry's father, Robert Stephens], confectam eam a patre inter equitandum." Erasmus Schmid's own judgment of Henry Stephen's work was not nearly so severe as implied by Cyprian. He felt that his own work following on that of Stephens was like writing an Iliad in competition with Homer. Nonetheless, he does find fault with Stephens on three major grounds: a) confusion of similar vocables, b) omission of many vocables, c) a host of false roots. But he most graciously notes that a scholar of such stature as Henry Stephens [*at quantum virum!* is his word] must have delegated most of the work to others less competent. From the title page one would gather that Erasmus Schmid's own work has undergone painstaking correction by Cyprian, for it reads: "Singulari studio denuo revisum atque ab innumeris mendis repurgatum." But, as Bruder noted, the errors of the first edition are repeated, and Cyprian himself indicates in his preface that he did not feel called upon to change more than a few typographical errors, on the theory that the dead do not desire to have the labors of others mingled with their own. (A few examples of the deficiencies in Schmid will suffice: (a) omitted hapaxlegomena, include ἐπικέλλω and ἐπιλείχω, (b) inconsistent listing of base verbal forms, e.g., προβλέπω, but προγράφωμαι.) We might add that Erasmus Schmid was quite anxious that his readers should not consider the three years he spent on his concordance a reflection on his sanity. O. Schmoller, in the preface to his concordance published in 1868, alludes to an abridged edition of Erasmus Schmid's work, edited by M. Greenfield (London: Samuel Bagster). No date is given.

the readings of Tischendorf, Tregelles, and Westcott-Hort, the results were not completely satisfying, and W. F. Moulton and A. S. Geden endeavored to supply a concordance that would be up to date and meet the scholar's exacting demands. Using the Greek text of Westcott and Hort, published in 1881, as their standard, they compared this text with that of Tischendorf and of the English revisers. Published in Edinburgh (1897), their *A Concordance to the Greek Testament** (3d ed., reprinted 1953) has been for many years a basic tool for N. T. interpreters. The editors have sought to secure maximum intelligibility. The quotations are somewhat longer than in most concordances. With the use of single and double asterisks the editors succeed in indicating the status of a word as far as the LXX, other Greek versions of the Old Testament, and the Apocrypha are concerned. The use of a dagger indicates that the word is not in classical usage. A further advantage is the quotation in Hebrew characters of Old Testament parallel passages. Its excellent format and modest price make it one of the finest book investments.

In lieu of Moulton-Geden many students find Alfred Schmoller's *Handkonkordanz zum griechischen Neuen Testament* an amiable aid. This concordance was first published in 1868 by Alfred Schmoller's father, in answer to the need for a vest-pocket Bruder.⁶ Since then the book has gone through many editions and has become a sort of Greek Cruden's. In 1953 the Stuttgart Bibelanstalt republished Nestle's 17th edition of the Greek New Testament in enlarged format, through photomechanical processes, with a reprint of Schmoller's seventh edition (published originally in Stuttgart, 1938).⁷ The combination makes Nestle-Schmoller a most desirable traveling companion, whether to the conference hall or to the seashore. Additions beginning with the seventh edition include signs informing the reader of Septuagint usage and the Vulgate renderings of the word in question. At times, however, reliance on Schmoller can be frustrating, because he does not, on his own

⁶ O. Schmoller, ΤΑΜΕΙΟΝ τῆς καὶνῆς διαθήκης ἙΡΧΕΙΡΙΑΙΟΝ, oder *Handkonkordanz zum griechischen Neuen Testament*. Stuttgart, 1868. In his 7th edition Alfred Schmoller dates the first edition in 1869. I am unable to account for this apparent discrepancy.

⁷ The 7th edition is based on the Nestle text of the 15th and 16th editions.

admission, include the entire New Testament vocabulary, and for a number of words he has only a representative listing. In the case of the Synoptists it is especially difficult to determine the usage in a particular evangelist, since parallels cited at the first appearance of a word are not repeated.⁸ This is not to be construed as negative criticism but as an attempt to alert the purchaser of concordances to evaluate his own requirements and to make his acquisitions accordingly.

The need for a concordance which would secure to English students unacquainted with the original the advantages of a Greek concordance was first met by *The Englishman's Greek Concordance of the New Testament* (4th ed.; London, 1864),* published under the direction of George V. Wigram. This book lists the Greek words as in the Greek concordances, but instead of the Greek it cites the passages of the KJV in which the word occurs. The English word rendering the original is italicized for quick reference. Thus the handicap of concordances of Bible translations, multiple translations of single Greek words, is overcome. A serious Bible student without a knowledge of Greek needs to learn only the Greek alphabet, and he has moderate access to the verbal treasures of the Greek New Testament. From a study of the context in which the translated words appear he can fairly infer the connotations of the original. The English-Greek and Greek-English indexes speed up the process.

A Critical Greek and English Concordance of the New Testament, prepared by Charles F. Hudson, under the direction of Horace L. Hastings, and revised and completed by Ezra Abbot (8th ed.; Boston-London, 1891 [1st ed., 1870]), was designed to meet deficiencies encountered in Wigram's publication. According to the preface of the seventh edition, Hudson's concordance "was used by all the New Testament revisers, both in England and America, in their work, and its convenience and helpfulness was most heartily acknowledged by those eminent scholars, both individually and collectively; and it undoubtedly filled a place which was occupied by no other single volume." Not only does this con-

⁸ In fairness to this concordance the elder Schmoller's *Vorwort* should be consulted, p. vi. In this preface Schmoller, among other things, explains the critical value of citing parallel passages by location only.

cordance present the significant variants found in the critical editions published by Griesbach, Lachmann, Tischendorf, and Tregelles, but at a single glance it classifies the passages in which each Greek word occurs and reveals the number of ways in which it is translated in the New Testament. In other respects Wigram's publication appears to have the edge over Hudson-Abbot. In the interests of cost and convenience of form, extended quotation, as found in Wigram's concordance, gives way to mere citation of chapter and verse in Hudson-Abbot. Wigram's work provides the additional advantage of listing in the English-Greek index all the Greek words underlying a single English rendering. Hudson-Abbot cites only page numbers, and the reader must run his eye over a whole page to find the Greek word which underlies the English translation.

A modern, if not completely adequate, successor to the Greek-English concordances of the past century is J. B. Smith's *Greek-English Concordance to the New Testament* (Herald Press: Scottsdale, Pa., 1955). This concordance lists the Greek words, 5,524 all told, and tabulates each according to its various renderings in the King James Version, together with the number of times each one of these renderings occurs. An English index lists the corresponding Greek entries. This type of concordance is especially useful in comparative statistical analysis. A similar undertaking with the RSV in mind would be a distinctive contribution. In any event Erasmus Schmid's progeny has indeed exceeded his fondest expectations.

CONCORDANCES OF THE ENGLISH BIBLE

Pioneer work in concordances of English versions of the New Testament is to be credited to a Mr. Thomas Gybson, who about 1540 published a book entitled *The Concordance of the New Testament, most necessary to be had in the hands of all soche as delyte in the communication of any place contayned in ye New Testament*. John Marbeck is responsible for the first concordance of the entire English Bible, *A Concordance, that is to saie, a Worke wherein by the Ordre of the Letters of the A. B. C. ye maie redely finde any Worde conteigned in the whole Bible, so often as it is expressed or mentioned*: London, 1550. But it is Alexander Cruden

who made "concordance" a household word. Since the first edition, dedicated to the Queen of England in 1737, Cruden's *A Complete Concordance to the Holy Scriptures of the Old and New Testament* has gone through many improvements and revisions and probably will remain the average Bible student's stand-by for a long time.

For sheer completeness (and in connection with concordances it should be remembered the term can be very elastic) James Strong's *The Exhaustive Concordance of the Bible* (c. 1890, New York) is not to be surpassed. Every word of the KJV is listed. A comparative concordance of the AV and the RV, as well as a listing of Hebrew and Greek words and their English equivalents, are included. But the analytical features of Robert Young's *Analytical Concordance to the Bible* (24th American ed. rev., Funk and Wagnalls, New York, n.d.) have edged out Strong in many pastors' libraries. Under each English word are included, in lexical sequence, the various Hebrew and Greek words which are rendered by that word. In addition, the English words are broken up into various self-contained categories. Thus the entry "Begotten (Son), only" is differentiated from "Begotten, first." These are distinctive advantages over Strong. Lacking either Mandelkern or Moulton-Geden or both, the student with judicious use of the indexes to Hebrew and Greek words in Young can do a fairly creditable exegetical stint based on the original languages.

It is not our aim in this brief study to enumerate concordances of all the English versions,⁹ but the new *Complete Concordance* of the Revised Standard Version Bible (Nelson's: New York, 1957) should be mentioned.¹⁰ The professional theologian as well as the layman will find this interpretive aid quite useful. The publishers, indeed, are not to be faulted for omitting such words as "no," "to," "us," and many others of like nature, which would have increased the bulk of the book without achieving any appreciable advantage, but the title is, strictly speaking, misleading. An

⁹ On concordances to the German versions see W. Michaelis, *Übersetzungen, Konkordanzen und Konkordante Übersetzung des Neuen Testaments* (Basel, c. 1947), pp. 185 ff.

¹⁰ See the review of this work in the Book Review section of this issue.

index listing the Hebrew and the Greek vocabularies with the various English renderings for each word in the original would be a distinct advantage.

USE OF CONCORDANCES

With such high-priced books on the shelf it is eminently desirable that one know how to use them.¹¹ In the following suggestions we shall bypass the more remote objectives mentioned by Elijah Levita, whose concordance of the Hebrew Old Testament, finished between 1515 and 1521, but never published, was designed, among other things, to serve as a rhyming dictionary and as an aid to cabalistic speculations.

One of the primary uses of a concordance is, of course, to help the user find in a moment the location of any passage, if only a leading word is recalled. If, for example, I have forgotten where St. Paul's definitive treatment of marriage occurs, I look up the word "marry" in either Young or, e. g., the RSV concordance. I find a cluster of references to 1 Cor. 7. For one on the lookout for a particularly appropriate proof-text, a concordance is indispensable. 1 Tim. 2:11 is very handy if the subject of woman's suffrage in the congregation is broached. But to limit the concordance to this function is to miss out on its magnificent interpretive possibilities.

Systematizer

The preface to Dutripon's concordance illustrates, through the use of the word *laudare*, the systematizing possibilities of a concordance. For the professional theologian a concordance of the original language is, of course, a *sine qua non*, but its possibilities in the average parish situation ought not to be overlooked. Consider these themes: The Disastrous Tree, The Inevitable Tree, The Tree that Lived on Borrowed Time, The Murder Tree, The Resurrection Tree. A preacher in desperate search for a sermon series could do worse. These were all suggested by a brief glance down the RSV concordance column marked "tree." Suppose the subject

¹¹ The reader may find some helpful suggestions, along with further information on concordances, in the article on this subject written by Donald G. Miller in *Interpretation*, I (January 1947), 52-62 (reproduced in *Tools for Bible Study*, ed. B. H. Kelley and Donald G. Miller, Richmond, Va., 1956). The present article was written independently of Miller's study.

in a Bible class or ladies' aid involves the question of divorce. A concordance at the elbow can save time and possible embarrassment by directing the leader to Matt. 19, Mark 10, and 1 Cor. 7. Still better, it might make a good assignment for some member of the study group to present at the next meeting. If the scene is a mountain youth camp, perhaps a study of famous mountain episodes in the Bible might prove extremely rewarding and exhilarating. A concordance is the thing to use. Perhaps it is a Biblical character like Timothy that might provide material for profitable discussion. Young's or Nelson's won't let you down.

Linguistic Contribution

For workers in the original languages, use of concordances can prove to be a departure into an excitingly new interpreter's world. Shaking off the shackles of debilitating dependence on commentaries is akin to a revival experience. In a lexicon a word is like a friend in a coffin. A concordance restores him to life. Take the word παρακαλέω, for example. Arndt-Gingrich include as primary meanings (a) summon, (b) appeal to, urge, exhort, encourage, (c) request, implore, (d) comfort, encourage, cheer up. They refer 2 Cor. 1:4 b to the passages under "d." This passage speaks of "God, who comforts us in all our affliction." But it is the concordance that loads this word with real meaning. There is more in this word than a cosmic handholding. We see from a comparison with other passages that the word involves not primarily the emotions but the will. There are not really four different "meanings" to the word. The lexicographer must take shots from various angles. A concordance helps make a composite. We see that the root idea is never really missing in this word. Our being comforted takes on a kind of urging, an impulsion in trouble that alerts us to the possibilities. Does tribulation stop us momentarily? We get a go-ahead signal in God's παράκλησις, which takes us out of the mire of our demoralizing self-preoccupation. It is a comfort that makes us strong, and the Latin is not far off. It is the same with the moral imperatives (cp. Rom. 12:1, Eph. 4:1). This is no legalistic pressure, but a call to the wide-open spaces of Gospel freedom.

If it is the task of a concordance to etch more clearly the features of words, then it is especially useful in chalking the line that sep-

arates synonyms. This is where you get your money back with interest out of Young, Moulton-Geden, Hatch and Redpath, and Mandelkern. Consider the words ὑπομονή, μαρτυρία. A concordance study clearly indicates that the former has to do with bearing up under difficult situations which call for endurance until the storm is weathered. The latter involves the ability to restrain the impulse to impatience when interested in securing a desired objective. Thus in 2 Tim. 4:2 the writer urges the teacher not to be disappointed at the persistent density in his pupils. On the other hand, the meaning of the parable in Luke 8 hinges on a correct understanding of the word ὑπομονή in v. 15 as endurance in the face of the apparent anomalies of a Messianic reign that exposes the Christian to unexpected trials and tribulations.

Grammatical Use

Concordances are useful in bringing out the nuances in points of grammar. A simple case in point is the μή κλαῖε of Luke 7:13, where the RSV renders, "Do not weep." A glance in Moulton-Geden leads the eye to a similar prohibition in 8:52. There it is quite evident that the prohibition is aimed at an act in progress, and that more accurately it should be rendered, "Stop your weeping." In 7:13, then, Jesus is undoubtedly saying to the woman, "Dry up your tears now." And with good reason, for He does not merely offer a funereal convention but calls her to an exercise of faith. It is as though He said to her: "There is really no need for tears, for I am here."

Theological Contribution

The really exciting part of concordance study, however, lies in the theological area. Like fingerprint powder, the concordance can bring to sight the distinctive whorls of the divine hand. Look up the word Ἰσραήλ. A glance shows that the concentration lies in Matthew, Luke, Acts, Romans. The beginner in Bible study has learned to expect this in Matthew and Paul, but Luke-Acts comes as a surprise in view of its address to a Gentile. In fact, the concordance reveals that the references to Israel in Luke-Acts outnumber those in Matthew and Romans taken together. For the understanding of the purpose and objective of the twin work this

observation is of ultimate significance, and it is replete with theological overtones.

The question of tithing, involving as it does the question of the Christian's relation to the O. T. legal prescriptions, has a deal of light shed on it whether one looks up the word in the RSV or checks under δεκατόω and its cognate ἀποδεκατόω. It appears quite evident that nowhere in the N. T. is the O. T. practice made a model for the Christian to follow.

For those who have a little of Sherlock Holmes in them I should like to throw in Matt. 22:34 as a teaser. You will need Hatch and Redpath for this. Clue: The point hinges on the phrase συνήχθησαν ἐπὶ τὸ αὐτό. Make the most of your findings to relate vitally the two parts of the text for the 18th Sunday after Trinity. On the same order is the phrase καὶ ἦν μετὰ τῶν θηρίων in Mark 1:13. This phrase could easily slip past a casual reader. But it is just such apparently insignificant items, like John's "and it was night" (John 13:30), that are extremely significant theologically. Jerome once said: *Singuli sermones, syllabae, apices, et puncta in divinis Scripturis plena sunt sensibus*, and Hatch and Redpath have the answer for this one from Mark, s. v. θηρίον. Try under the prophets, but expect an argument from someone who begins with Genesis. Incidentally, Mark has quite a few of these sly little simplicities. (Cp. in Mark 7:31-37)

Case Study

The preceding examples illustrate a few of the many possible advantages accruing to diligent use of concordances. But it has been my experience that beginners in a more serious type of Bible study are as bewildered as a high school freshman on his first theme when it comes to working on their own. Where do I start? What do I look for? There is no rule of thumb one can follow here, but an illustration of how one might proceed may be useful. Suppose my text is Luke 16:19-31. There are no special problem words. All appears quite simple. The story revolves, however, around a rich and a poor man. This is my starting point. I note that this Gospel suggests a revolutionary approach to the matter of poverty and riches. The word πτωχός would seem therefore to merit further investigation. I take down Moulton-Geden. Under

πτωχός I find Luke 4:18, 6:20, 7:22, and others. It is the poor who are the chosen recipients of the Messianic benefits. But why? I go to Hatch and Redpath. There are more than 100 references. I cannot possibly look at all of them. But the heaviest concentration is in the Psalms. A study of these passages reveals that the "poor" are the people in Israel who depend on the Lord. They are the ones who look to God for salvation (cp. Ps. 69:5 LXX [Rahlfs 69:61]). The rich man, by contrast, is then representative of Israel's self-righteous element. This thought in turn suggests that I look up the simple word πατήρ, which appears three times in this pericope. I know that it will be impossible to consider all the passages in which such a common word occurs. I stay with Luke therefore and let my eye wander down the passages listed in Moulton-Geden. No bells ring until I reach Luke 3:8. This reference is especially striking because Ἀβραάμ is mentioned. I could find no better commentary than this. It is the rich man's purely formal religious association that has cost him his soul and the fellowship of God. It is evident furthermore that the point of the story is not a plea for slum clearance. Following these leads I concentrate on such loaded terms as ἐλεέω (v. 24) and μετανοέω (v. 30).

"But how can I possibly look up every word if, as you suggest, even a common word like πατήρ may be richly significant?" There is no need to make a panicky dash to the bookshelf marked theological tranquilizers (i.e., "Best Sermon Helps of 1958"). This is like handling troubles. Take on one at a time. The first time around on a particular text, work on two or three words. File the data. The next time you meet the text brood over it a little more, and check on a few other possibilities. Detectives sometimes follow 100 false leads. But number 101 may be pay dirt. The nuggets no longer lie on the surface of the Biblical text. It takes a deal of panning to get a single grain. But what a thrill when the discovery is made! And it makes no difference if later on you find it buried in an old commentary. Have no regrets over what appears wasted effort. There comes from study such as this a conviction wrought by the impact of truth, a feeling of intellectual ownership that only personal contact can give.

In hopes that this study may further prove useful especially to

seminarians beginning their exegetical studies, the following summary and supplementary exhortations are submitted:

1. When preparing the exegesis of a particular passage, begin your use of the concordance with the less common words. Then think in terms of possible theological implications. Try to establish associations with what you have previously learned and extracted from Scripture. This process will alert you to the significant in the insignificant.
2. Look up the word in the author you are working with. Branch out into other authors, beginning with those that have the fewest references. Pass up those passages that evidently have little or nothing to contribute on the point. You must run some hazards, despite Jerome's warning.
3. Proceed to check the word in Hatch and Redpath. Find either the heaviest or the lightest area of concentration, and begin at that point. If you still have time and find that the Septuagint renders several Hebrew words with one Greek word, give yourself a real treat, and follow the same process in Mandelkern.
4. Keep in mind that the New Testament relies heavily on Psalms, Isaiah, and Jeremiah. Key concepts are probably to be found in these particular Old Testament writings. Wade directly into these sections if the listings are heavy elsewhere.
5. Note cognates and look them out. Learn to know the whole word family. Again, don't let the staggering possibilities keep you from doing *something*. Even God used up a week to make the world. Try one word family at a time. Work on another the next time you treat the text.

It was Chrysostom who said: Οὐχ ἀπλῶς ταῦτα διερευνᾶσθαι σπουδάζομεν φιλοτιμίας ἔνεκεν περιττῆς, ἀλλ' ἵνα μετὰ ἀκριβείας ὑμῖν ἅπαντα ἐξηγηθέντες παιδεύσωμεν ὑμᾶς μηδὲ βραχεῖαν λέξιν, μηδὲ συλλαβὴν μίαν παρατρέχειν τῶν ἐν ταῖς θεαῖς Γραφαῖς κειμένων. Οὐ γὰρ ῥήματά ἐστιν ἀπλῶς, ἀλλὰ τοῦ Πνεύματος τοῦ ἁγίου ῥήματα, καὶ διὰ τοῦτο πολὺν ἔστι τὸν θησαυρὸν εὑρεῖν καὶ ἐν μιᾷ συλλαβῇ.¹²

¹² Migne, PG, Vol. 53, 119. "It is not in the interests of extravagant ambition that I trouble myself with such detailed exposition, but I hope through such painstaking interpretation to train you in the importance of not passing up even one slight word or syllable in the Sacred Scriptures. For they are not ordinary utterances, but the expression of the Holy Spirit Himself, and for this reason it is possible to find great treasure in even one small syllable." Cf. also

It was another divine, John Donne by name, who also said, "Search the Scriptures, not [however] as though thou wouldst make a concordance but an application."

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Chrysostom's statement in connection with the salutation of Aquila and Priscilla in Rom. 16:3: (τοῦτο λέγω) . . . ἵνα μάθητε, ὅτι τῶν θείων Γραφῶν οὐδὲν περιττόν, οὐδὲν πάρεργόν ἐστι, καὶ ἰῶτα ἓν, καὶ μίᾳ κεραία ἦ, ἀλλὰ καὶ ψιλὴ πρόσρησις πολὺ πέλαιος ἡμῖν ἀνοίγει νοημάτων, *PG*, 51, 187. Freely rendered: " . . . nothing in the Sacred Scriptures is superfluous or insignificant whether it be the single dotting of an 'i' or crossing of a 't.' Even a slight verbal alteration [as in the case of 'Abram' to 'Abraham'] opens up for one an ocean of ideas."

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The Dumb Prophet

By WALTER R. ROEHRS

The prophets were God's spokesmen. He sent them to speak. They were not to be "dumb dogs." But in the case of the prophet Ezekiel, unique among his fellows in a number of other respects, God made it a part of his assignment to be dumb and not to speak.

Ezekiel records the fact that God imposed a restriction on his speaking in these words:

And you, O son of man, behold, cords will be placed upon you, and you shall be bound with them, so that you cannot go out among the people; and I will make your tongue cleave to the roof of your mouth, so that *you shall be dumb and unable to reprove them*; for they are a rebellious house. But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord God'; he that will hear, let him hear; and he that will refuse to hear, let him refuse; for they are a rebellious house (3:25-27 RSV) [emphasis ours].

Of what nature was this dumbness? How long did it last?

These questions arise if we remember that the announcement of this impending dumbness is recorded as following immediately upon his call and commission as a prophet (1:1—3:15). Did he become dumb "at the end of the seven days" (3:16) during which, after his call, he "sat there overwhelmed among them [the exiles on the River Chebar]"? (3:15). In the context this seems to be the case.

If it began at this early stage in his career, how long did it last?

In announcing this restriction, God at the same time set a limitation upon it in the words: "But when I speak with you, I will open your mouth" (3:27). It seems natural to understand these words as defining the duration of his incapacity to speak: at some later occasion God would again speak with him, and the dumbness would end.

Ezekiel tells us also that a time did come when he was no longer dumb. In 24:25-27 we read first of all of an announcement that the loosing of his tongue was to be expected soon. "And you, son of man, on the day when I take from them their stronghold, their

joy and glory, the delight of their eyes and their heart's desire, and also their sons and daughters, on that day a fugitive will come to you to report to you the news. On that day *your mouth will be opened to the fugitive* [emphasis supplied], and you shall speak and be no longer dumb. So you will be a sign to them; and they will know that I am the Lord." Two years later the fugitive actually arrived, and Ezekiel's dumbness ended: "In the twelfth year of our exile, in the tenth month, on the fifth day of the month, a man who had escaped from Jerusalem came to me and said: 'The city has fallen.' Now the hand of the Lord had been upon me the evening before the fugitive came; and He had opened my mouth by the time the man came to me in the morning; *so my mouth was opened, and I was no longer dumb* [emphasis ours]." (33:21, 22)

The story of his dumbness, then, is complete. It began in the fifth year (3:16) and ended in the twelfth year (33:21). But if he was speechless during all this time, how do we account for the thirty chapters of speeches that intervene between ch. 3 and ch. 33, some of them dated expressly during these years of dumbness? In other words, the problem that faces us is: Ezekiel was bereft of his speech, but before it was restored, he spoke long chapters of sermons.

Among the various solutions suggested for this problem the following three deserve consideration:

1. The dumbness of the prophet was not absolute and continuous, but partial and intermittent.
2. The dumbness is to be understood symbolically and not as actual.
3. The dumbness was absolute and complete, but lasted only for two years at the close of the first period of his activity.¹

¹ One unsatisfactory attempt to explain this phenomenon, among others, accounts for the dumbness by declaring it a result of a serious physical disability of Ezekiel: he was a cataleptic. Loss of speech is but one of the handicaps that was brought on by such seizures. This physical handicap was also linked with a mental disturbance: he was a schizophrenic paranoiac. For the development of this thesis cf. E. C. Broome, "Ezekiel's Abnormal Personality," *Journal of Biblical Literature*, 65 (1946), 277—292. It is interesting to note that Dr. Georg Kroenert in *Deutsches Pfarrerblatt* (Nov. 15, 1956), p. 517, quotes C. G. Jung in defense of Ezekiel's sanity from a purely psychological point of view: "Gegenüber einer solchen an das Pathographische grenzenden Deutung

1

There are several variations to the view that the dumbness was only partial and intermittent. Howie believes that "a period of silence followed each [visionary] experience. Since our prophet was 'overwhelmed' by his first visionary experience, it may well follow that a period of stupor or silence would come upon him after each vision. But when Jahweh spoke to him, his mouth was opened."² If this is the case, his dumbness seems to lack the full significance of a "sign." It is strange also that this dumbness resulted from the visionary experiences during the first part of his prophetic activity and no longer occurred during later visions. Are we to assume that Ezekiel became accustomed to them, or is it because the later visions no longer pronounce doom but are constructive and therefore did not "overwhelm" him?

It seems much better to assume with others that Ezekiel was unable to speak at all during these years except when at given intervals God opened his mouth and enabled him to proclaim His messages. In this way he would be a sign to the people: each time they should be aroused to particular interest. His silence would likewise become very eloquent.

As an exponent of this view among the older commentators we may refer to Keil. In commenting on this question, he says: "It is also to be noticed that the prophet is not to keep entire silence, except when God inspires him to speak; but that his keeping silence is explained to mean, that he is to be to his contemporaries no *אִישׁ מִדְּבָרִים*, reprove,' and consequently will place their sins before them to no greater extent, and in no other way, than God expressly directs him."³ The same view is reflected in a recent commentary: "The dumbness of the prophet and the

schreibt heute C. G. Jung über Ezekiel: 'Als Psychiater musz ich ausdrücklich hervorheben, dass die Vision und ihre Begleiterscheinungen nicht unkritisch als krankhaft bewertet werden dürfen. Es ist ein Irrtum, anzunehmen, eine Vision sei *eo ipso* krankhaft. Sie kommt als Phaenomen bei Normalen zwar nicht häufig, aber auch nicht selten vor (*Antwort auf Hiob*, Zuerich, 1952, p. 96).'

² Carl Gordon Howie, *The Date and Composition of Ezekiel*, Journal of Biblical Literature Series, Vol. IV (Philadelphia: Society of Biblical Literature, 1950), 90.

³ *Biblical Commentary on the Prophecies of Ezekiel*, Carl Friedrich Keil, trans. James Martin (Edinburgh: T. and T. Clark, n. d.) I, 68.

ability to speak only when the Lord opened his mouth was a further sign to the rebellious house that the words were indeed the words of the Lord."⁴ The same contributor finds in the "cleaving tongue" a rebuke for Ezekiel. "As with Zacharias (Luke 1:22), who disbelieved the words of the angel, there seems to be a rebuke here for Ezekiel's refusal to speak when bidden."

Since the dumbness disappeared after the fall of the city, it was to be an added sign that Ezekiel's words of doom upon the city had divine authority and sanction, for it was this message that his hearers found particularly distasteful and unthinkable. When the news of the fulfillment of Ezekiel's words came to them, there could be no doubt that he was the bearer of divine words. From this point on Ezekiel had no limitations of speech, especially also because now he preaches hope and comfort.

"When I speak with you, I will open your mouth" (3:27) refers, according to this view, not only to the final lifting of the ban but also, or rather, to each time that Ezekiel was enabled to speak what God wanted him to say. Otherwise he remained speechless.

2

According to a second view, the dumbness of Ezekiel is merely a symbolical or figurative way of saying that his message was to be ineffective before the fall of Jerusalem. Ezekiel had the normal capacity of speech, but he might as well have been dumb because after he had made his proclamation, his hearers would act and think as if he had said nothing at all. Dumbness then is a very drastic way of describing the difficulty of the prophet's task. It underscores what God had told him when He sent him to "a rebellious house" "who will not listen to you, for they are not willing to listen to Me" (3:7 ff.). After his message had been vindicated by the fall of Jerusalem, this resistance to his words would come to an end; he would no longer be dumb, because people will listen to what he said. What he had said without effect upon his hearers became a sign of his truthfulness when the predicted doom became a reality.

⁴ *Seventh Day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Publishing Association, 1956), 4, 587.

This interpretation has much to commend it. Herbert G. May, who contributes the exegesis for the Book of Ezekiel in *The Interpreter's Bible*, believes that a symbolical interpretation of the dumbness alone explains all the passages under discussion. In commenting on 3:22-27, he says: "The dumbness of Ezekiel appears again in 24:25-27; 33:21, 22; and possibly 29:21. To be consistent with 3:17-21, the dumbness here must be interpreted symbolically as the period when Ezekiel could not be a reprover, e. g., a preacher of repentance, but could only utter doom."⁵ The contrast between a reprover and a preacher of doom may be overdrawn here, but a figurative meaning of dumbness may be valid. Howie gives this interpretation as an alternative although he prefers to think of Ezekiel as overcome by recurring periods of inability to speak.⁶

3

Interesting and worthy of consideration at least is the view that the dumbness was actual and absolute, although of a comparatively short duration. As a sign it lasted only the two years from the beginning of the siege of Jerusalem until the news of its fall was received. Basic to this interpretation is a rearrangement of sections of the text as we have it now. Since Eissfeldt is perhaps the most insistent exponent of this interpretation, we will follow his reasoning to see what is involved.⁷

⁵ *The Interpreter's Bible*, ed. George Arthur Buttrick et al. (New York: Abingdon Press, 1956), VI, 84.

⁶ *Op. cit.*, p. 90.

⁷ Otto Eissfeldt, *Einleitung in das Alte Testament* 2d ed. (Tübingen: Mohr, 1956), pp. 443 ff. Fohrer agrees with the necessity of a shift of these sections: "Die Berichte in 3, 22-27; 24, 25-27; 33, 21-22 gehören vielmehr an das Ende der ersten Periode der Verkündigung Ezechiels und bilden zusammen den Bericht über eine symbolische Handlung des Propheten, die er während der Belagerung Jerusalems vollzogen hat, um durch sein Stummwerden das Verstummen und Sichabwenden Jahwes darzustellen," *Die Hauptprobleme des Buches Ezechiel*, Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 72, Georg Fohrer (Berlin: Toepelmann, 1952), p. 30. Walther Zimmerli solves the problem of sequence by reducing 3, 25-27 to a commentary on 3, 24b originating in Ezekiel's *Jüngerkreis*. He believes "dass wir es in 3, 25-27 mit einem Element der Nachinterpretation im Rahmen der Tradition des Prophetenwortes im Jüngerkreise zu tun haben" (*Biblischer Kommentar: Ezechiel*, p. 111). At this time only the first fascicles of this commentary have been published.

He and others believe that the following sequence must be established as the right order of events for the beginning and end of the first period of Ezekiel's career:

At the beginning: 1) 1:1-3, 15: The call and the commissioning of the prophet. 2) 3:16a and chs. 4 and 5: After seven days, the command and the execution of the first symbolic acts.

At the end: 1) 3:16b-27; 4:4-8: The dumbness is announced.

2) 24:26, 27: The end of the dumbness is announced. 3) 33:21 and 22: The dumbness is ended.

The shifts in sequence therefore involve a removal of parts of chapter three and four to a much later place in the book (ch. 24) and the immediate continuation of these sections in turn in a still later part (ch. 33).

Before we examine the specific implications of such a shift of sections in the text, a few general remarks are in place regarding the composition of the book as a whole.

There is no doubt that a chronological sequence serves as a framework for the parts of the book. The dates in chs. 1—24 (fifth year to the ninth year) and the dates from 33:21 to the end (twelfth year to the twenty-fifth year) follow in good order.

The so-called foreign-nations oracles (chs. 25—32), however, do not observe a strict chronological sequence among themselves nor in relation to the messages to Jerusalem-Judah just mentioned. According to the Hebrew text, they are dated as follows: *11th year* (26:1); *10th year* (29:1); *27th year* (29:17); *11th year* (30:21; 31:1); *12th year* (32:1; 32:17). The reason for the breakdown of the chronological sequence is apparent. All the oracles dealing with the same country are placed together regardless of the date. We can conclude, then, that also a topical sequence was observed in the arrangement of the book.

Not only are the foreign-nations oracles grouped as a unit (cf. Isaiah and Jeremiah), but other larger sections also reveal a similar central theme as their unifying principle. In chs. 15 to 19, e.g., we have six undated discourses of a parabolic or allegoric content following one another without a break.⁸ The date that precedes

⁸ The wood of the vine (ch. 15); the adulteress (ch. 16); the two eagles and the vine (ch. 17); the sour grapes (ch. 18); the lioness and her whelps (19:1-9); the dried vine (19:10-24).

this group is found many chapters earlier (8:1). It is quite possible, then, that these oracles follow one another in the text because of their content and form of presentation and are no longer dependent on the previous date which marks Ezekiel's visionary visit to Jerusalem.

Did Ezekiel himself put his oracles in this order? On the one hand there is no reason why Ezekiel could not have devised this combination of chronology and content matter as the principle according to which he wanted his messages to be arranged. Could only a later editor have been so ingenious as to recognize that certain sections deal with a certain topic?

On the other hand, it is true that the individual oracles were not bound into a book, nor need they all have been written on a single scroll as they were received. If they were in a "loose-leaf" form, the present sequence may have come about when they were assembled into a "book" in order to preserve them. In any event, the authority of the messages is not dependent wholly upon the order in which they are arranged.

After this excursus, we are ready to return to the specific problem: Does the suggested rearrangement of the book give us the answer to the question regarding the nature and the duration of Ezekiel's dumbness?

We notice, first of all, that the announcement "you shall speak and be no longer dumb" (24:27) is found at the end of the chapter in which Ezekiel is told to mark carefully the ninth year, the tenth month, the tenth day of the month (January 15, 588) because "the king of Babylon has laid siege to Jerusalem this very day" (24:1, 2).

The prophet is also told at the same time how long it will be before he will be able to speak again, namely, "when a fugitive will come to you to report to you the news" of the fall of Jerusalem (24:26). When did this happen? Almost exactly two years later the fugitive arrived, and "my mouth was opened, and I was no longer dumb" (33:21, 22).

Two facts emerge, say Eissfeldt and others. The dumbness lasted from the beginning of the siege until the news of the fall arrived. His silence was real and served the purpose of symbolizing that

the time of speaking had passed. God's act of wrath spoke louder than the prophet's words of threat and denunciation.

Furthermore, the promise of relief from the dumbness in ch. 24 and the fulfillment of that promise in ch. 33 are parts of one and the same account. But in the present arrangement of the text they are separated by eight chapters which are filled with the foreign-nations oracles. The latter begin at ch. 25 immediately after the words in 24:27 which contain the promise of the restoring of Ezekiel's speech.⁹

By linking the last words before the intrusion of the foreign-nations oracles with the first dated oracle after them, we have a connected account of the end of Ezekiel's dumbness. From this account we also gather that it had lasted two years.

One step remains. Ch. 3:16b-21, 22-27 and ch. 4:4-8 are the announcement of the imposition of this dumbness and must be moved from their present position to precede 24:21. The dumbness of the prophet was given a place in connection with his call as a significant aspect of the difficulty of his task. In other words, here again subject matter rather than chronology was the deciding factor in the arrangement of the text. If we take it out of its topical sequence and put it into a chronological order, the story is complete and makes good sense.

This view is attractive. One serious objection, however, remains. At least some of the foreign-nations oracles are dated during the two years when Ezekiel, according to this view, was dumb. If the dumbness was complete and actual, how did these sections originate?¹⁰ A plausible explanation might assume that they were originally written and not spoken. Ezekiel did not "publish" them

⁹ Why were the foreign-nations oracles inserted at this point? We can only surmise the reason. We may suggest that they fit here when the fall of Jerusalem is imminent as an appropriate reminder of the universality of God's power. Although the Babylonian conqueror is not included in these oracles, they are the assurance that no human power can thwart God's ultimate plan of salvation. In addition to the foreign-nations oracles, 33:1-20, an undated oracle, also intervenes before the fulfillment of the promise is recorded in 33:21, 22. This section may also have been placed here for other reasons than a chronological order.

¹⁰ Eissfeldt is very emphatic in maintaining that the foreign-nations oracles existed as a separate collection from the very beginning and were also dated as a separate series.

till after the fall of Jerusalem in order not to strengthen the false hopes of the exiles. But this can be established as little as we can be certain that those oracles written after the fall of Jerusalem were first written and then spoken or "published."

Which of these three interpretations of Ezekiel's dumbness is the most acceptable? All factors involved seem to fall into a consistent pattern most readily if the first is adopted: Ezekiel was dumb during the first years of his activity and was able to speak only when spoken to by God.¹¹

But Ezekiel's dumbness is not merely a *curiosum* of an ancient and queer prophet that serves no other purpose than to challenge the ingenuity of the interpreter. No matter which of the three interpretations is adopted, his silence speaks volumes to those who today have dedicated themselves to serve as God's spokesmen. These lessons are not peripheral but basic. Nor are they easy assignments easily learned but require a lifetime of application and are never fully mastered. We will indicate them briefly.

According to the first interpretation, Ezekiel is permitted to speak only what God orders him to say. In the pulpit, too, man must be dumb and God alone vocal. The preacher's tongue should cleave to the roof of his mouth unless he can preface every statement with "Thus saith the Lord." As in Ezekiel's case his eloquence is to serve only one purpose: to make known the God who kills and makes alive. The preacher of the New Testament era has the added advantage that God has spoken more to him. He can speak from the vantage point of the fulfillment of what Ezekiel saw in spirit. Like Paul, then, he must be dumb and know nothing save Jesus Christ and Him crucified, "a savor of life unto life" and "a savor of death unto death" (2 Cor. 2:16). There is no Babylon

¹¹ A slight variation of this interpretation is suggested by H. L. Ellison: "It seems probable that Ezekiel's dumbness was no actual inability to speak, but a refusal to speak on ordinary matters with those who had refused to hear him as God's messenger, combined with a relative rarity in divine relations." In this way Ellison seeks to account for the fact that there are indications that his dumbness was not absolute. "It could be urged that in all these cases [where Ezekiel does not speak during this time] God has suspended the dumbness as promised in 3:27. But in fact there is no hint that this was the case. Passages like 8:1; 14:1-4; 20:1 suggest that the elders expected him to be able to speak." H. L. Ellison, *Ezekiel: The Man and His Message* (London: The Paternoster Press, 1956), pp. 31 f.

today, but in the Babel of modern confusion and in the captivity of terror and fear — at a time when man's "joy and glory, the delight of their eyes, and their heart's desire" have disappeared as a prop for security — hope and help come only if man is silent and God speaks. Would that God struck every preacher dumb like Ezekiel!

If Ezekiel's dumbness was a figurative way of saying that his most urgent pleading with his people would go unheard and unheeded, the present-day preacher may take comfort. In many instances and perhaps in many areas of his concern a like lot befalls him. To him God says as He did to Ezekiel: "They will not listen to you, for they are not willing to listen to Me" (3:7). But we should not overlook the fact that Ezekiel continued to function as a dumb speaker when nothing seemed to be gained by wasting words on the "rebellious house." No amount of opposition, no discouraging experiences were to relieve him of the duty: "You shall speak My words to them whether they hear or refuse to hear" (2:7). As a watchman he is to sound the alarm regardless of results. When no one heeds it, the preacher may easily be tempted to cease being vocal for God. Ezekiel was human like that. There is good reason therefore why he had to be reminded of this responsibility in repeated admonitions. These duplications are not literary doublets but arise from real life situations and meet the recurring temptation of the preacher to "be afraid of them" (2:6) or to be discouraged because "the people are impudent and stubborn" (2:4). If Ezekiel needed to be warned and encouraged in duplicate, how often must I be reminded to speak the Word in season and out of season? I fear every day.

Finally, if Ezekiel's dumbness consisted in complete loss of speech and he uttered no words during a two-year period, there is comfort here too. It is as if God were saying to Ezekiel: You have done your duty, now leave the rest to Me. You have spoken; I will act. While Ezekiel was dumb, God was destroying Jerusalem and thus removing the cause of the people's false hopes and the reason why Ezekiel's ministry appeared to be that of a dumb prophet. God Himself broke down that hard resistance, and now Ezekiel's tongue could be loosed: his words would find men ready to accept them. And so it was. In spite of no apparent success in the early years of his ministry, Ezekiel's words bore fruit: he kept

alive the faith in the true God in Israel during the Exile. Modern Ezekiel, take comfort from this dumb preacher of old. God's way with him tells you that He does not expect the impossible from you. If you have spoken, you have done your duty. You are not responsible for results. God acts in His own appointed time and manner. Speak and speak again, and then wait for God to find the time and the circumstances to give ingress to His words into the hearts of men. "They will know that there has been a prophet among them" (2:5).

Here ends the lesson of the dumb prophet.

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Justification by Faith in Modern Theology

By HENRY P. HAMANN, JR.

(Continued)

St. Paul's View of Faith

The LXX does not afford us much help as we try to understand what St. Paul means by faith, except in one respect, which will be clear later. There is, of course, in the Old Testament the apostle's great example of faith, the patriarch Abraham. The Psalms, moreover, are replete with expressions which are the accents of faith. As Stewart has well said, "The thing itself can be traced everywhere from Genesis to Malachi,"¹ and the same writer quite correctly points to Heb. 11 and its many examples of faith drawn from the Old Testament. But the term itself is rather rare. Paul, too, never attempts a definition. However, what the apostle does say about it, the parallel and contrasted ideas with which he brings faith into connection, quite decisively makes the modern view impossible.

First of all, faith is sharply contrasted with the works, or deeds, of the Law. The opening section of Romans, 1:18—3:20, concludes with the incisive statement: "Therefore by the deeds of the Law there shall no flesh be justified in His sight." The context shows that "deeds of the Law" is a wide term including both the sacred law of the Jews and all laws which men regard as expressions of the divine will concerning them. The next verse introduces the thesis: "But now the righteousness of God without the Law is manifested," which v. 28 sums up: "Therefore we conclude that a man is justified by faith without the deeds of the Law." Ch. 4 supplies Scripture proof from the history of Abraham, whose righteousness did not come from works. The same contrast reappears in chs. 9—11: 9:30 ff.; 10:4-6; 11:6. In Galatians we have the

¹ James S. Stewart, *A Man in Christ* (New York: Harper & Bros., n. d.), p. 174.

same antithesis, 2:16; 3:10 f.; 3:21 f.; also in Phil. 3:9. Paul's formulation "by faith, not by works" rigidly excludes all boasting. The central passage in which the righteousness of faith is described (Rom. 3:21-26) is followed by a rhetorical question and its answer: "Where is boasting, then? It is excluded. By what Law [better: On what principle]? Of works? Nay: but by the law of faith." To boast in the Law was a fundamental Jewish attitude, but all boasting is excluded by faith, and Abraham, too, had no grounds for boasting before God. (Rom. 4:2)

Since faith excludes works and boasting, it is compatible only with grace. The phrase of Rom. 3:22, "even the righteousness of God which is by faith of Jesus Christ," has a parallel in 3:24, "being justified freely by His grace through the redemption that is in Christ Jesus." So grace, like faith, is placed by Paul in direct contrast to the Law and works (Rom. 6:19; 11:5 f.; Gal. 2:21; 5:4). Compare also Rom. 4:14-16 for the correlation of faith and grace, and then 5:20 for the contrast of Law and grace. A similar contrast underlies Rom. 11:32; Gal. 3:22; Eph. 2:8; Titus 3:5; 2 Tim. 1:9. Finally, the correlation of faith and grace is demonstrated also by the fact that either of the two can be used as a designation of the Christian Gospel. For faith in that sense see Paul's expression, the "obedience of faith" (ὁπακοή πίστεως), although this phrase can also be understood differently, and Gal. 3:23, "before faith came"; for grace we think of Gal. 2:21; 5:4; 2 Cor. 6:1.²

How does the modern view of faith fit this fundamental thought of St. Paul? We may take, for argument's sake, the definition of Stewart: "Faith is the utter self-abandonment to the God revealed in Jesus Christ."³ We may also consider the role he assigns to faith in justification: "This is what God sees when He justifies the ungodly. . . . His position may not have altered much, but his direction has been changed completely; and it is by direction, not position, that God judges."⁴

² Much of this is taken from the convenient presentation of R. Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel (London: SCM Press, 1952), pp. 279-283.

³ Stewart, p. 182.

⁴ Ibid., pp. 256 f.

This view of faith simply ignores Paul's "not by works" and "boasting is excluded," and makes faith the greatest possible work. Bultmann states it directly, saying that the obedience of faith "is the genuine obedience which God's Law had indeed demanded" and "faith, as decision, is even pre-eminently the deed of man."⁵ Faith so described is not merely a good work; it is that good work which really embraces all good works. As condition for justification Stewart and those like him demand nothing less than a return to the First Commandment, that is, the heart and summary of all the commandments. The Pauline "by faith, not by works" becomes "by faith, that is, by the sum of all good works!"

Now, it is true, Bultmann, in the work of his just quoted, strongly denies that this criticism is just, and his argument will be reproduced in his own words:

As true obedience, "faith" is freed from the suspicion of being an accomplishment, a "work." As an accomplishment it would not be obedience, since in an accomplishment the will does not surrender but asserts itself; in it, a merely formal renunciation takes place in that the will lets the content of its accomplishment be dictated by an authority lying outside of itself, but precisely in so doing it has a right to be proud of its accomplishment. "Faith" — the radical renunciation of accomplishment, the obedient submission to the God-determined way of salvation, the taking over of the cross of Christ — is the free deed of obedience in which the new self constitutes itself in place of the old. As this sort of decision, it is a deed in the true sense. In a true deed the doer himself is inseparable from it, while in a "work" he stands side by side with what he does.⁶

How much of this do we find in St. Paul? Where does he labor so painfully to distinguish between "deed" and "work"? The result of such painful labor is to make the deed of faith as difficult a task as can be imagined. By this deed the "new self constitutes itself in place of the old"; through it "doer" and "deed" are "inseparable." In other words, the sinner is told not merely that he must be good but also that he must be completely good; not merely to do good "works" but also to bring about the "deed" of faith; in short, that

⁵ Bultmann, pp. 315 and 284.

⁶ *Ibid.*, pp. 315 f.

he must be born again and that he must meet that condition before he can be justified. Now, the demand for regeneration as condition for entrance into the kingdom God is made by no other than Jesus Himself, and the Christian Church has never denied the necessity. On the other hand, it is idle to deny that such a thing is a work, by calling it a deed. It is a prodigious task, quite beyond the capacity of men to perform. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" It is, of course, not a task beyond God's omnipotence. When one, however, attaches regeneration as a condition to justification, and calls it faith, one has left out of consideration the Pauline negative: "not by works," "apart from the Law," "Where is boasting? It is excluded."

Another feature of the Pauline statements on faith is the very firm connection between faith and its object. This connection appears in the many passages where an object is mentioned, whether this is introduced by a *ὅτι* clause, or marked by the prepositions *εἰς*, *ἐν*, *πρός*, *ἐπί*, or by an objective genitive.⁷ More important is a parallel statement like that of Rom. 10:9, where "confess" and "believe" correspond. The linking of "believing" with "hearing," "preaching," "sending" in Rom. 10:14-17 points strongly in the same direction, as do the passages where "believing" and "knowing" are closely united, Rom. 6:8 f.; 2 Cor. 4:13 f. Bultmann points to the use of "know" as synonymous with "believe" also in the following passages: 1 Thess. 5:2; Rom. 6:3; 8:28; 13:11; 14:14; 1 Cor. 3:16; 6:2 f.; 15:58; 2 Cor. 5:1; 8:9. The parallel he adduces—Rom. 1:5, "for obedience to the faith among all nations," and 2 Cor. 4:6, "to give the light of the knowledge of the glory of God in the face of Christ Jesus"—is another very instructive one.⁸ Another pertinent observation of Bultmann's is that Paul

⁷ Recently there appeared a revival of the view that *πίστις* with a following genitive should in certain places be translated as "faithfulness" and the genitive taken as a subjective one. This view is defended by Gabriel Hebert ("Faithfulness' and 'Faith,'" *The Reformed Theological Review* [June 1955], pp. 33—40). He asserts this meaning for the following passages: Rom. 3:22, 25 ("through Divine Faithfulness, in His Blood"), 26; Gal. 3:22; Phil. 3:9; Eph. 3:12; Col. 2:12; Gal. 2:16 (*bis*), 20. He is inclined to see it, too, in Phil. 1:27; 2 Thess. 2:13. Whether this view is right or not will not be investigated here. The argument of this paper as such is not affected by this view.

⁸ Bultmann, p. 318.

never describes faith as a state of soul nor its beginning as a psychological process.⁹

Faith, then, is not an attitude of the soul, complete in itself, an independent virtue, not piety, or trust in God in general. It is something directed away from man to God, to Christ. The precise object of faith we may set aside for the moment. Another most important observation concerning the relation of faith to its object must be made first.

Faith ceases to be faith if the object of faith is untrue. So much depends upon the truth of the object that, no matter what has gone on in the believer, it is of no avail and quite in vain if the object of faith is a lie. Nothing could show more plainly how important the object of faith is and how relatively unimportant in Paul's view is what goes on in the believer's mind and soul. 1 Cor. 15 is the main reference at this point. In anguished reply to the false idea current in Corinth that there was no such thing as the resurrection from the dead, Paul declares that such a belief would involve the denial of Christ's resurrection, but a dead Christ implies nothing less than the complete collapse of the Christian Gospel and of faith. "And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:14, 17). Faith without the proper object is an empty shell without kernel. Faith may be regeneration. It may be all that Stewart and Bultmann and others claim it to be, but, so far as Paul is concerned, all that is nothing if the object of such faith is not factual. All that these men claim for faith took place in the believing Christians at Corinth. Yet, says St. Paul, such faith is vain and empty if Christ did not rise from the dead. Of course, it may be said, the case Paul supposes is an unreal one. True faith could be aroused only by the true Gospel, and, therefore, the contingency Paul posits could never happen. Still, Paul supposes it, and the argument is not affected by the fact that the supposition is unreal. Faith is wholly what it is by virtue of its object. Once we have seen the supreme importance of the object of faith for the apostle, a conclusion like that of Stewart is seen to be quite mistaken: "Once

⁹ Ibid., p. 319.

the sinner had his back to Christ: now his face is Christward. This is faith, and it holds the potency of a glorious future. This is what God sees; and seeing it, God declares a man righteous. God 'justifies' him."¹⁰ The true conclusion would be: "Once the sinner had his back to Christ: now his face is Christward. This is faith. . . . Christ is what God sees, as man does; and seeing Him, God declares man righteous. But if Christ had not risen, God would see only a man, would see nothing, and would not declare man righteous. God would condemn him." In 2 Thess. 2:11 we have a terrible counterpart to true faith and the punishment of God upon those who allow themselves to be deluded by Antichrist: "For this cause God shall send them strong delusion, that they should believe a lie." The same word for faith, for believing (*πιστεύειν*), is used, with no hint of a different meaning. Faith in the truth and faith in a lie differ in their object. The object of faith is all-important.

We have already seen how the view that justification is regeneration, or, to put it more accurately, that faith as regeneration is the great human condition for justification, does despite to the Pauline negative, "not by works." It will be readily seen now how the same teaching does despite to the second great fact which we have just outlined, viz., that faith is determined by its object. It is a most interesting fact, and one which we have met before in this study, how nicely the various elements of the truth of justification are adjusted to one another: man's sin, God's grace, works, faith, Christ and His redemption. At the point of the argument at which we have arrived we find that the more the theologian makes of faith as a necessary condition of justification and the more eloquently he describes faith in this capacity, the less he has to say about the part Christ plays in this great drama, and the more vague he is in saying that little. The modern attack on our understanding of St. Paul makes the renewal that follows faith essential to justification. In doing so it finds it hard to find a satisfactory place for the apostle's teaching concerning Jesus Christ. The object of faith, which is so important for St. Paul, becomes relatively unimportant for the modern theologian. We see this, for instance, in the fact that our modern representatives, while agreeing in their views of faith, differ quite considerably in their views of Christ's work,

¹⁰ Stewart, p. 257.

Taylor and Baillie and Dodd denying the vicarious sacrifice, Stewart and Brunner accepting it, Lewis warning against formulas of all kinds in connection with what Christ did.¹¹ This state of affairs must exist of necessity. The more one makes of the role of faith in justification as part of the situation which determines God's verdict, the less one must make of the role of Christ. Even the theologian cannot have his cake and eat it, too. And if the object of faith is relatively unimportant, then it is likely that there should exist a certain laxity about its formulation, and likely, further, that this laxity should be defended, as Lewis defends it. But if one thing is certain, it is that St. Paul was not lax nor vague nor careless nor unconcerned about who Jesus was and what He did and why He is all-important to faith. No theology which is unsatisfactory at this point can hope to speak for Paul. But where this teaching of the apostle is clearly grasped and presented, there it is likely, no, even certain, that the proper understanding of faith and justification will follow.

St. Paul and the Redemption in Christ Jesus

The most important passage for determining what the object of faith was to St. Paul is Rom. 3:21-26. The circle is drawn closer and closer in that text. "Righteousness of God is by faith of Jesus Christ" (v. 22); "Being justified freely by His grace through the redemption that is in Christ Jesus" (v. 24); "Whom God hath set forth to be a propitiation (ἱλαστήριον) through faith in His blood" (v. 25). The importance of the last idea, especially of the word ἱλαστήριον, has been well pointed out by Denney: "The decisive word in this passage is propitiation — ἱλαστήριον — and without entering at this point further into detail of interpretation, it will be admitted that it is only because Jesus Christ has the character or power of being propitiation that there is revealed in Him a divine righteousness the revelation of which is gospel for sinners. Hence to comprehend ἱλαστήριον or propitiation as he comprehended it, is to have the only key to his gospel."¹² To begin

¹¹ The works of the writers referred to are listed in fn. 18 of the first installment of this study (January 1958).

¹² James Denney, *The Christian Doctrine of Reconciliation* (London: Hodder and Stoughton, 1917), p. 152.

with this idea of ἱλαστήριον is to begin with the center of Paul's view of Christ's work for men, and to it all else that he has to say about that work can most easily be related.

In his work *The Bible and the Greeks*, C. H. Dodd examines also the LXX use of the Greek ἱλάσκεσθαι and the words derived from it or connected with its stem — ἱλαστήριον of course is one — and he does so in relation to the Hebrew words which they translate, chiefly those derived from the root כָּפַר. The results of his investigation are: (1) The LXX translators did not look on ἱλάσκεσθαι as meaning "to propitiate" when used of the religion of Israel, although they did use it in that sense when referring to heathen religions; (2) Hellenistic Judaism did not regard the cultus as a means of pacifying a displeased God, but as a means of delivering man from sin, and it looks in the last resort to God Himself to perform that deliverance; (3) for Paul, for whom LXX usage is constantly determinative, the meaning of ἱλαστήριον in Rom. 3:25 is that of expiation, not of propitiation. We may let these conclusions stand without granting the thought underlying Dodd's presentation that there is no such thing as the propitiation of God's anger at all in the New Testament or the Old.¹³

Granted that we should associate the idea of expiation rather than that of propitiation with ἱλαστήριον, what does the apostle mean by calling Jesus ἱλαστήριον? The choice lies among the general translations "means of expiation" (taking ἱλαστήριον as neuter), or "expiator" (taking it as masculine), or the more specific "mercy seat." There is no doubt at all in the mind of the writer that the last-mentioned translation is the right one. The only form embodying the ἱλάσκομαι stem that Paul uses is this word, and this word he uses only here. Plainly his use of the term gives us no clue. But the word ἱλαστήριον is the standing LXX translation for the כִּיפָּרִית. As a technical term for this part of the ark of the covenant ἱλαστήριον is used by Philo. There is not one chance in a hundred that Paul used a technical term like this in any other sense but the common one. And all the more so, since

¹³ Dodd is supported by Friedrich Buechsel, "ἱλάσκομαι," TWNT, III, 315—317. This view has been challenged by Roger R. Nicole, *Westminster Theological Journal*, XVII, 2 (May, 1955), pp. 117—157. [EDITORIAL NOTE: See also Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1955), pp. 125—185.]

he makes not the slightest attempt to elucidate its meaning. The fact, too, that the writer to the Hebrews uses ἱλαστήριον (9:5) in precisely this technical sense is supporting evidence for the translation "mercy seat" here in Rom. 3:25. The figure of speech underlying this use of ἱλαστήριον for Jesus is a bold one, it is true, but not bolder than the comparison between Baptism and circumcision in Col. 2:11 f., or the thought of Christ's nailing the writ against us to His cross a few verses later, or even the likening of Jews and Gentiles to natural and wild olive branches in Rom. 11. The apostle evidently means that Jesus Christ is for all the world what the mercy seat was for Israel.

The mercy seat, described fully, together with its guarding cherubim, in Ex. 25:17-22, was set on top of the ark in which the testimony of God was put. According to Ex. 25:22, God promised to meet Moses and commune with him from above the mercy seat. But these features concerning the mercy seat are not important for Paul in Rom. 3. His addition of ἐν τῷ αἵματι αὐτοῦ shows what was important for him, the connection of the mercy seat with blood and the ceremony of the great Day of Atonement. On this day the high priest, according to Lev. 16, was to sprinkle, first, the blood of a bullock and then the blood of a goat upon and before the mercy seat, to make atonement for his own sins and for the sins of the people. The atonement was through, and by virtue of, the blood, that blood in which resides life.¹⁴ Even if ἱλαστήριον is taken more generally as "means of atonement," it is still that which atones for the sins of men, by which redemption is brought about, and through which God's righteousness is revealed. That St. Paul in Rom. 3:25 with ἱλαστήριον ἐν τῷ αἵματι αὐτοῦ looks on Christ's death on the cross as a vicarious sacrifice is too clear to be denied. His death instead of our death, His lifeblood shed that we might have life — this is the meaning of the crucifixion.

In this central passage it is made quite clear that the love of God as well as the wrath of God was at work in the atonement. God set Christ forth (προέθετο) in the actual event of the cru-

¹⁴ Johannes Hermann, "ἱλάσσομαι, ἱλασμός," TWNT, p. 311: "Klar und deutlich ist aber jedenfalls die Angabe, dass Jahwe das Blut als Sühnmittel gegeben und bestimmt hat und dass es dazu geeignet und wirksam ist, kraft der im Blut enthaltenen ψυχή, d. h. der Seele, des Lebens."

cifixion and, of course, in a way, in the message of the cross (Gal. 3:1). Certainly the whole sacrifice was set in motion by God. Truly God so loved the world that He gave His only-begotten Son. But in doing so God revealed His justice, too, for the apostle gives as the reason for the atonement the following: "to declare His righteousness for the remission of sins that are past." Never before the death on Calvary had God shown forth His full wrath against sin. What men had seen previously was *πάρεσις*, leniency towards sin, a passing by of sins. What sin really means in God's sight can, however, no longer be a matter of doubt after God set forth His Son as *ἱλαστήριον* on the cross.¹⁵ Just how we are to picture to ourselves the existence in the one God of the two seemingly contrary attitudes of love that gave His Son and anger against sin that condemned Him may be hard for us. But it is certainly wrong for theologians, in condemning an older theology which made much of the idea of reconciliation and propitiation of the Father by the Son, to run to the opposite extreme of denying that there is any such thing about the redemption of the world at all. Now, it is true that St. Paul never speaks of God's being reconciled or propitiated, but in Rom. 1:17 f. he does speak of a divine righteousness which "somehow confronts and neutralizes a divine wrath" (the phrase is Denney's), and in the passage before us at the moment he does mention the double aspect of judgment and grace in God's righteousness. It is not a bad solution of the problem when Denney declares that we "can only conceive of it as God taking part with us against Himself."¹⁶ And although the conceit is perhaps overbold, and although we may query the word "necessities," there is at bottom the genuine Paul in these words of the same writer: "The propitiation is the satisfaction of divine necessities, and it has value not only for us, but for God. In that sense, though Christ is God's gift to us, the propitiation is objective; it is the voice of God, no less than that of the sinner, which says, 'Thou, O Christ, art all I want; more than all in Thee I find.' And this is our hope towards God.

¹⁵ For a brief and neat presentation of this thought, cf. Paul Althaus, *Der Brief an die Römer*, in *Das Neue Testament Deutsch*, 6th ed. (Göttingen: Vandenhoeck und Ruprecht, 1949), p. 29.

¹⁶ Denney, p. 143.

It is not that the love of God has inspired us to repent, but that Christ in the love of God has borne our sins."¹⁷

The whole teaching of St. Paul in his other letters concerning the work of Christ is in harmony with his statements in Rom. 3:25. The cross and resurrection of Christ stand in the center of the apostle's teaching (1 Cor. 1:18 ff.; 15:3 ff.). His message is the preaching of the cross, and he will teach nothing but this (1 Cor. 2:2; Gal. 3:1; 6:14). With the preaching of the cross the resurrection is inseparably joined (1 Cor. 15:13 ff.). Christ's death took place for our sins (1 Cor. 15:3; 11:23 ff.). Through sin the relation between God and man had become one of enmity (Rom. 1:18 ff.; 5:10). Peace (Rom. 5:1) can be established only through atonement, expiation, for God's justice and anger against sin cannot be ignored. The atonement cannot be provided by men; God must provide it. This atonement God did provide through His Son, whom He sent into the world of sinful men, delivering Him up into death (Rom. 8:32; Gal. 1:4). The cross of Christ is an act of God's love (2 Cor. 5:18 ff.; Rom. 5:8). God condemned sin by sending His Son into the world of sin (Rom. 8:3). He treated the innocent as a guilty one (2 Cor. 5:21) and punished His Son with the curse of the Law, its curse against sin (Gal. 3:13). Even as God gave His Son, so the Son gave Himself as an offering for the world's sins (Eph. 5:2), a willing service of obedience to His Father (Phil. 2:5 ff.). As a result of this deed of Christ for the world, there is for men no condemnation (Rom. 8:1). Since God treated His Son as sin for the world's sake, He can treat the sinner as righteous (2 Cor. 5:21), and the resurrection of Jesus His Son is proof of this new situation (Rom. 8:34; 4:25). If we take all the apostle's utterances into consideration, we have complete confirmation of the meaning seen in Rom. 3:25 in a previous paragraph. Christ's death is vicarious atonement. Christ is obedient in the place of all, and suffers condemnation in the place of all; thereby the demands of God's righteousness are met. This is the objective fact, the objective happening, to which faith clings. Faith is, however, no longer faith truly if the object of faith is distorted or changed.

¹⁷ Ibid., p. 162.

The moderns corrupt and distort this object of faith in various ways. The most common is so to preach the atonement that it becomes not something by which a new situation between God and man is created but something by which God's true nature is revealed. We recall Dodd: "With the Gospels before us, we must either agree with the enemies of Jesus that He suffered justly for an attitude to sin which undermined the foundations of morality; or we must concede that this way of dealing with sinful men is inherently divine, and an index of God's unchanging attitude to sinners."¹⁸ That is to say, Christ's life and death are a demonstration of the real mind of God. Taylor, we saw, says much the same. Baillie, *God Was in Christ*, pp. 157—202, makes much of the cost to God of forgiveness, but as the following representative sentences show, there is no vicarious sacrifice.

If we use the terminology of the ancient sacrificial system, we should remember that in the last analysis the only offering we can make to God is the offering of ourselves in faith and love. What Jesus offered to God was Himself. But to offer oneself thus to God means at the same time to love men without limit, and so to carry the load of their sins. That is what Jesus did. . . . But if, on the deepest interpretation, that was not only an offering made by a man to God, but also a sacrifice made by God Himself, then it is part of the sacrifice that God is continually making, because He is infinite Love confronted with human sin. And it is an *expiatory* [italics in text] sacrifice, because sin is a dreadfully real thing which love cannot tolerate or lightly pass over, and it is only out of the suffering of such inexorable love that true forgiveness, as distinct from an indulgent amnesty, could ever come. That is the objective process of atonement that goes on in the very life of God.¹⁹

But with this objective process of atonement, Baillie tells us, there goes on a subjective process which cannot be separated from the objective thing. This subjective thing he defines as "a reconciling of us to God through a persuasion in our hearts that there is no obstacle, a realizing of His eternal love."²⁰ So here again atone-

¹⁸ C. H. Dodd, *The Epistle to the Romans*, pp. 58 f.

¹⁹ D. M. Baillie, *God Was in Christ*, p. 198.

²⁰ Ibid.

ment does not mean the creation of a new situation by God, but the removal of religious error, the cross being merely the revelation of the truth concerning God over against the sinner, i. e., that He is a God who forgives. With such a view of the atonement or object of faith, it is quite understandable that faith must be defined, above all, as a change in the heart of man, and justification must become a declaring righteous on the basis of such change. Behind this whole view of the atonement lies the prime error, which Brunner very capably unmasks in his work *The Mediator*, the error covered by the phrase of Anselm which Brunner uses repeatedly: *nondum considerasti quanti ponderis sit peccatum*. As Brunner rightly states: "The more serious our view of guilt, the more clearly we perceive the necessity for an objective — and not merely subjective — Atonement."²¹ Although Brunner teaches a truly objective atonement, and teaches it forcibly, he, too, corrupts the object of faith, as Paul understood it, by making faith, faith as regeneration, a necessary condition for justification. Brunner says:

Thus the central point, where the subjective and the objective aspects of Atonement meet, is this: the Word of divine justification. As a Word it means nothing unless it is heard, and, indeed, heard in such a way that it is believed. . . . Justification means this miracle: that Christ takes our place and we take His. Here the objective vicarious offering has become a process of exchange. . . . Apart from this transaction, forgiveness is not credible; for it contradicts the holiness of God. . . .

It is only in this subjective experience, in faith, that the Atonement becomes real. But this subjective experience is completely objective in character. For this is what it means: that my "self" is crossed out, displaced, and replaced by Christ, the Divine Word.²²

Justification becomes on this view a nice balance between the work of God in Christ and the faith of the unbeliever. Faith is not pure reception. But faith in justification *is*, according to St. Paul, pure reception. This important fact will be discussed at some length in the final installment of our present study.

(To be concluded)

²¹ Emil Brunner, *The Mediator*, p. 451.

²² *Ibid.*, p. 524; cf. p. 528.

HOMILETICS

Outlines on the Swedish Gospels (Alternate Series)

MAUNDY THURSDAY

MARK 14:22-25

It is the will of the Lord that we celebrate His Holy Supper often. However, no matter how often we celebrate the Holy Supper of our Lord throughout the year, our Communion on Maundy Thursday night is always especially significant. The reason for this is simple. It was on Thursday night, the night during which our Lord was betrayed into the hands of His enemies, the night before He was nailed to the cross as a Sacrifice for the sin of the world, that our Lord instituted the Holy Supper.

Just what took place, and just what Jesus said as He instituted the Holy Supper, is no secret. It is recorded four times in Scripture (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor. 11:23-25). Four times we read in simple language that as Jesus gave bread unto His disciples to eat, He said, "This is My body," and that as He gave wine unto His disciples to drink, He said, "This is My blood." Though we cannot understand how bread can be the body of Christ, or how wine can be the blood of Christ, yet we know that thus it is in the Holy Supper. Our Lord says so, and that settles it for us.

However, because many deny this simple truth, also because we are tempted to doubt, let us consider the question: What Is the Lord's Supper? The answer is found in the Word of God which lies before us for study. The answer is summarized beautifully in these words once written by Dr. Martin Luther: "It is the true body and blood of our Lord Jesus Christ under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself."

What Is the Lord's Supper?

I. The Lord's Supper "is the true body and blood of our Lord Jesus Christ"

A. Our Lord Jesus Christ instituted the Holy Supper. "Jesus took bread." "He took the cup." "He gave it to them." "He said unto them . . ." (text). The Holy Supper is not a human custom. It is divine in its origin. We are not at liberty to improve upon it with

our understanding or lack of understanding. We are to accept it as our Lord Jesus Christ gave it.

B. Our Lord Jesus took bread and wine. Thus we read in clear and simple words (text). Bread prepared of flour (1 Cor. 10:16; 11:27, 28); wine, the fruit of the vine (Matt. 26:29; Luke 22:18; *Theol. Monthly*, August 1925; *Lehre u. Wehre*, May 1925). Bread and wine are the visible means in the Holy Supper. They do not disappear.

C. Our Lord Jesus said of the bread, "This is My body." He said of the wine, "This is My blood" (text). Again, the words are simple and clear. "In, with, and under the bread Christ gives us His true body; in, with, and under the wine He gives us His true blood (Real Presence)." (*Catechism*, Qu. 299)

Though we cannot understand the doctrine of the Real Presence, we dare not gainsay it (1) by denying the presence of bread and wine; (2) by denying the presence of Christ's body and blood.

II. *The Lord's Supper is given "for us Christians to eat and to drink"*

Again, the words are simple and clear.

A. The Lord's command (text).

1. All should eat and drink. "He gave it to them, and they all drank of it" (text).
2. Christians are not to adore the bread and wine. We are not to go beyond the clear and simple command of Jesus, no matter how much we are tempted to do so. Every attempt to make the Holy Supper more holy than Jesus made it is blasphemy.
3. Christians should not look upon the Holy Supper as "a real, though unbloody, sacrifice for the sins of the living and the dead." (Heb. 10:14, 18)

B. The Lord's promise. "This is My blood . . . which is shed for many" (Mark 14:24). "This is My blood . . . which is shed for the remission of sins" (Matt. 26:28). "This is My body, which is given for you. . . . This cup is the new testament in My blood, which is shed for you." (Luke 22:19, 20)

May we always remember our Savior's answer to the question: What is the Lord's Supper? The answer is simple and clear. May we never, no matter how noble our intentions may be, change this answer.

San Antonio, Tex.

ROLAND WIEDERAENDERS

GOOD FRIDAY

JOHN 12:31-36

What does the cross mean to you? Why do you wear it on your coat lapel or on your necklace? Why do we place the cross on our altars and on the steeples of our churches? Is it merely an ornament? A good luck charm? Is it merely a sentimental gadget whose meaning we have forgotten amid the mad rush of our day and of whose power we know even less? Our text tells us otherwise. It was spoken by Jesus Himself a few days before His crucifixion. In it we see the cross of our Lord rising up as a throne before which mighty things would happen.

The Power of the Cross

I. *As a place of judgment*

A. For the world. Jesus said, "Now is the judgment of the world" (v.31). This was the world's hour of decision. The Greek word means "crisis." The sick and diseased world was now facing its trial as Satan was making his ultimate stand and as Christ was mounting the cross to become "the Lamb of God, which taketh away the sin of the world."

B. For Satan. "Now shall the prince of this world be cast out" (v.31). Now the time had come for Satan's head to be crushed as it was predicted in Gen.3:15. Christ was not being nailed to the cross as a martyr who had lost the battle. He was dying as a conqueror. Through His suffering and death He would break the power of evil, cast out Satan, and set sinners free. Jesus speaks in the present tense . . . confident, powerful. The victory over Satan is as good as done. (John 16:11)

C. For ourselves. The cross is also a place of judgment for us. On this Good Friday, God is repeating to us the words He once spoke to Moses at the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Calvary is holy ground. Here we are judged for our sin. Here our own wickedness is unmasked. For us Christ suffered and died. "God made Him to be sin for us," etc. (2 Cor.5:21). We miss the point if we do not see Him as our Substitute. By nature we are 100 per cent the enemies of God. Our hearts are filled with pride, our wills run contrary to God's will, our minds are ruled by evil. God's ultimate judgment against us is separation from Him and eternal punishment. But on the cross our Savior stepped in as our Substitute. He drew all the lightning of God's wrath into Himself that we might be spared. (Gal. 3:13; Is. 53)

II. *As a magnet*

The cross is also a place of power because Christ thereby draws us to Himself.

A. His magnetic power — Jesus provided not only the atonement but also the power that draws us. By nature we are too blind to see the need and too proud to accept it (1 Cor. 2:14). How, then, does Christ draw us to Himself? He could club us into heaven, but then His kingdom would be composed of an army of rebels. He draws us with the power of His incredible love and forgiveness. . . . Elaborate on His amazing love.

This power resembles our experience with utterly good people. It is like a person whom you have hurt incredibly again and again. But instead of seeking revenge, he showers you with all-out kindness. Thus he wins you. Similar to this is the unspeakable love of God toward us. (Is. 1:18)

Immediately He started to draw people to Himself as He had promised: (1) centurion, (2) penitent thief, (3) 3,000 at Pentecost. Relate current examples. This is the ongoing story of the church. Christ draws to Himself the perishing, plucks them as brands from the burning, lifts them to eternal life. (Gen. 49:10)

B. Man's power to resist. . . . "Who is this Son of Man?" some asked. Always there were those who questioned and opposed Him. While Christ died for all and while God wants all men to be saved, people have the unholy power to resist the magnetism of the Cross. God works by grace and love. If you reject Him, you head for eternal darkness. (V. 35)

III. *As light for the way*

Christ not only draws us to Himself but also gives us light and strength for Christian living. As the sunrise sheds its light across the land and dispels the darkness, so Christ is light for our life. His strength, planted in the center of our lives, is radiating outward. With Him dwelling in our hearts by faith, we have guidance and power for every circumstance. (Vv. 35, 36; Ps. 119:105)

What shall I do about God? His Word answers — Ps. 37:5; Luke 4:8.

What shall I do about my life? Live for myself or glorify God? His Word answers — 1 Cor. 6:20.

What shall I do about my grudges and hates? The light of the Cross tells me — Ephesians 4:32.

What shall I do about death and eternity? Answer: John 10:27, 28.

What shall I do about my recurring self-righteousness? Recognize its fakery, and accept the merits of Christ anew. (Eph. 2:8)

What shall I do about my doubts and fears and troubles? (1 Peter 5:7, and remember Rom. 8:28)

What shall I do about my unsaved fellow men? (Acts 1:8)

What shall I do about my sins, all the innumerable times I fall short of the Light? (1 John 1:9). Thus Christ and His Word are an unfailing Light, and thus the Cross of Christ is a power. On it Christ bore the judgment against our sins; by it He draws us unto Himself; with it He casts a brilliant beacon of light upon our path until we reach heaven as our home.

Topeka, Kans.

ALBERT C. BURROUGHS

EASTER SUNDAY

MATT. 28:1-8

An Oriental king once asked his wise men to prepare for him the history of the world so that, knowing what had been, he might better rule. After 20 years they returned with a caravan of camels, each laden with many scrolls. In these they had recorded the rise and fall of the nations. "But I can never read all that," the king said. "Go back to your libraries, and reduce it to one book." After another score of years they returned with one large scroll. But the king was old, his hands too feeble to hold the scroll, his eyes too dim to read it. "Must I die, then," he asked, "without knowing the history of the world?" One scholar said: "Sir, I will summarize for you the history of mankind: They were born, they suffered, they died."

Of course there is more to human life than suffering. However, the main chapter of his summary was omitted—"they rose again!" There lies the cause of man's greatest concern, his greatest fear. But Easter takes the fear out of man's life. There is one word which is dominant in the Easter story—fear. But Easter puts this word in its right sequence:

"Fear"—"Fear Not"—"Fear and Great Joy"

I. *Fear is natural and necessary for living*

A. Every child is born with two normal and natural instincts: It wants to eat, and it is afraid for its life. Surely you have noticed a small naked newborn baby frantically reaching out. It is afraid of falling and of sharp loud noises.

B. A certain fear is absolutely necessary for survival. We teach our children that fire burns, a knife cuts, a car can kill.

C. Man is born with the instinctive desire for self-preservation.

II. *But there is a wrong, wicked fear, a result of sin*

A. Behind our anxious fears and worries, there is the fear of a Higher Power, God. To this Higher Power we are responsible and answerable, even for every idle word. (Matt. 12:36)

B. It was this fear which caused Adam and Eve to hide in the Garden, crawl behind bushes, cover themselves with fig leaves.

C. Man knows that he has violated the will of God and that God, therefore, cannot be pleased with him. "I know that in me, that is, in my flesh, dwelleth no good thing." (Rom. 7:18)

D. It is this fear of God that has caused man to regard the displays of the forces of nature as signs of God's wrath and displeasure. Men will be afraid in a great storm (Jonah, fellow passengers of Paul), fear thundering and lightning, fear earthquakes. Thus the soldiers "became as dead men."

E. Behind all this is the fear of eternity, immortality. "Old Man River": "I'm sick of livin' and I'm scared of dyin'." In December 1957 the Associated Press released the views of three prominent people on resurrection and immortality: those of a movie actress, a biologist (Dr. Selmer Waksman, Nobel prize winner), and a senator (Ralph E. Flanders of Vermont). Waksman said: "Therefore we must conclude from our stated definitions of life and death, that any belief in life after death is in disagreement with all the accumulated wisdom and knowledge of modern biology." —But why this continued interest in life after death? (Job 14:14). There is fear of death, of facing God, of accountability, of just retribution, of eternal damnation, of hell.

F. Man has every reason in the world to fear the deepest depths of hell. Many passages speak of this fear. But it is only a prelude to the greatest of all fears — what will happen when Christ returns in glory to judge the world in righteousness. Then the united cry of fear-ridden men will rise in deafening crescendo as they wail: "Mountains and rocks, 'fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb.'" (Rev. 6:16)

III. *The resurrection of Christ has removed this terrifying fear*

A. The women were also afraid (Luke 24:5). But theirs was a different fear. They loved their Lord. They had come to manifest their love in anointing His body.

B. To them the angel said, "Fear not! Christ is living!" Only the resurrected and everliving Christ removes all fears. Ours is a blessed immortality. Why? It is not through reasoned argument, though volumes have been written to prove it as well as to disprove it. It is not through intimations of immortality, for they are like thistle down which comes and goes, never resting for more than a moment and always carried beyond our grasp. The assurance comes only as we know and believe that Christ lives.

C. The living Christ removes our fears, because He, and He alone, removes our sins. He took them all — Good Friday — the sacrifice was complete and fully accepted. The wrath of God was appeased. No need to fear God's judgment, hell, immortality. He gives us the power of a new life — of eternal life. (John 14:19)

IV. *Now there remains for a Christian only a good and wholesome fear*

A. V. 8: "Fear and great joy." How awesome is Easter! The open, empty tomb, the Lord of life! Lord of lords, King of kings! Mighty Conqueror of sin, death, and hell! He lives! And He is *our* Lord, in everything.

B. This brings us great joy! Him we love, and "perfect love casteth out fear." All is well, Jesus lives.

C. Him we serve. "Go quickly." Those who serve the living Lord dare not loiter.

Jesus is the Answer to all ours fears. From the beginning to the end the Gospel has one message: "Fear not." The angel told Zacharias, the virgin Mary, Joseph, the shepherds of the Judean hills, the women at the tomb: "Fear Not!" — This is Easter!

Minneapolis, Minn.

F. E. GESKE

QUASIMODOGENITI

JOHN 21:15-23

Easter hasn't helped you, changed you, affected you? You find yourself the same kind of person after Easter as before? Same dead routine of living? ("I go a fishing.") No renewed hope? No buoyed faith? No new purpose and zest in living?

Actually Easter *does* change things. Rekindles faith. Buoy hope. Recharges batteries of the spiritual life.

The Risen Lord Reclaims the Persons and Re-directs the Lives of His Followers

I. *The risen Lord reclaims the persons of His followers*

A. Christ *claims* His sheep by right of His redemption and resurrection

1. For three days they were "as sheep without a shepherd" — scattered, behind locked doors. Shepherd slain. Now the risen Shepherd claims them again. Calls them "*My sheep*." (Vv. 15-17)

The risen Christ has every right to call them *His* sheep. He laid down His life for the sheep (John 10:11, 17, 18). Purchased them, redeemed them. Now He is raised again "for our justification." (Rom. 4:25)

2. You have been redeemed from destruction by the crucified and now living Christ. He who is "the Resurrection and the Life" promises to you and all His sheep: "I give unto them eternal life. . . ." As Christ sought out Peter at the Sea of Galilee, so He still seeks you out to claim you and to press upon you His promises. How this changes things! How it rekindles faith! How it buoys hope!

B. Christ *feeds* His sheep and sustains their faith.

1. Peter, after his fall, was a "bruised reed," a "smoking flax." Christ made this journey to the Sea of Galilee specifically to bind up the bruise—to fan faith's smoldering flame. He came to give the bread of life to Peter and the other apostles. Gave them bread and fish indeed (v. 13; context). But best of all, He gave them spiritual food for the sustenance of their waning faith.
2. The risen Christ feeds you upon His living Word. Gives you perpetually of His own body and blood in the Sacrament. Says to ministers of the Gospel today, "*Feed My sheep . . . feed My lambs* (as He said to Peter), and He Himself supplies the spiritual food which sustains the life of those He has redeemed. How this changes things! The Holy Spirit at work in you through the living Word of the living Christ!

II. *The risen Lord re-directs the lives of His followers*

A. The lives Christ invaded were given thenceforth to kingdom purposes.

1. Peter was directed: "Feed My lambs . . . My sheep." He was not to make it his life's business to "go a fishing" (context,

- v. 3). Earlier Christ had said to him: "When thou art converted, strengthen the brethren." He was to gather and feed and strengthen Christ's sheep.
2. This he was to do even at the sacrifice of his own life. He was to be martyred for feeding the sheep (vv. 18, 19). — Peter's became a re-directed life. No longer a cowering disciple; became now a flaming evangelist. "We cannot but speak the things . . ." His consuming passion: to preach the crucified but now risen Christ. Cp. Pentecost sermon. Did this with zeal, knowing that neither he nor John would "tarry till Christ came" (vv. 22, 23), but that he must "work while it is day."

B. Also today Christ's followers live re-directed lives

1. "They which live do not live unto themselves, but unto Him which died for them and rose again" (2 Cor. 5:15).

"Lovest thou Me?" the love of Christ constrains us to gather and feed Christ's sheep even at great sacrifice in time and money.

2. Go quickly, therefore, and tell. Speak the things which you have seen and heard. Do not tarry; do it while it is day. Easter changes things. Gives new purpose to life: to win as many for immortal life as possible; to gather all the sheep and lambs into the fold; to make available here and abroad manna in generous supply. — Yours, a re-directed life because of Easter. Nothing routine any more. New, consuming purpose in life. What a change! What a challenge!

"Thou knowest that I love Thee." Can you say that? Does He know it? "If ye love Me, keep My commandments." "Feed My sheep." "Go ye."

Peoria, Ill.

THEODORE TEYLER

MISERICORDIAS DOMINI

JOHN 10:1-10

What is your most treasured personal relationship? The personal relationships to members of our families surely stand out among those we treasure. When such relationships are severed by time, circumstance, condition, etc., it is often very disturbing and distressing. Illustrate: Young men going into service. Part of family moving to distant part of country or world. Death. We treasure relationships to one another in community. Healthy, happy experience to associate

with others in community projects, interests, etc. Such relationships make our communities places we enjoy and hold dear throughout life. And what about the happy relationships we enjoy with one another as Christians? We feel the strong bond of union which holds us together. Illustrate by Hymn 464. Precious, meaningful, blessed, happy relationships which mean much to our lives!

One relationship, however, should be treasured most, be the most blessed relationship here on earth. In it all the best features of any other blessed relationship ought to be combined into one powerful, effective, stimulating communion which affects our whole existence and gives our lives a rich wholesome meaning and power which nothing else can supply. It is our relationship to Christ, our Savior. To confirm our appreciation of this fellowship and to behold anew its wonder and glory, we give attention to the text and theme for this "Good Shepherd Sunday."

Our Strong Personal Relationship to Christ the Shepherd

I. Christ, the only true Shepherd, can command such a relationship

A. Christ is most surely the only true Shepherd (vv. 1, 2, 7-10).

1. It is important to be certain of this fact and truth. Many other leaders, guides, directors, etc., cry out for men to follow them. All around they cry out to us to follow them. It is not always easy for us to judge whether they are "thieves and robbers." Illustration: In the field of politics, how difficult to judge by what we see and hear! In religion and philosophy, how confusing it can become! Jesus uses the strongest possible language to set aside any doubt that there is none other who can supply what He as the true Shepherd is prepared to supply and offer.

2. The whole ministry, life, and work of Jesus bear witness to the certainty of this assurance. Here surely the facts of Easter, so recently celebrated, should be used to point up the truth of this word of our text: "I am come that they might have life and that they might have it more abundantly."

B. Since Christ is the only true Shepherd, we should be challenged to desire a strong personal relationship with Him.

Uncertainty holds no power of challenge. Truth, honesty, certainty, they command the best within us to desire such a relationship. Why should we follow someone else? Why follow one who will rob, pillage, destroy? Why yield to one

who is not genuine, in whom we shall be disappointed, who will show no personal concern or interest in us?

II. *Christ's true sheep alone will really appreciate that relationship*

A. They "hear His voice," "The sheep follow Him," "They know His voice" (vv. 3, 4, 8).

1. We were not true sheep by nature. We turned away from the Shepherd. We had gone astray. We were lost, and there was none to show us the way back. There was no appreciation of our real need for a happy relationship to the one true Shepherd.
2. By the grace of God, through His Spirit, we were turned from those who mislead, from the delusions of our sinful hearts, from the way of sin and destruction. His voice drew, attracted, and impelled us to His side. We saw our need for that which He alone could supply. We were brought into such a relationship with Him.

B. Such true sheep glory in His relationship to them.

1. He makes the claim that they are His (v. 4 ff.). He has assumed a responsibility over against them. He promises them that His personal interest and concern are important to Him.
2. They are conscious that no one else would be able to maintain such a relationship to them. His work in their behalf proves the superiority of His relationship to them.

III. *Our blessed relationship to the only true Shepherd, Jesus Christ, has wondrous promise of true and lasting blessings*

A. There are wondrous blessings for this life (vv. 3, 7, 8, 10).

1. To know that our Shepherd is interested in showing us the way. Guiding, directing, protecting us, and providing for us, He gives us blessings in this life which are necessary and vital for happy, contented, peace-filled, trusting, properly directed, integrated lives.
2. He provides us with the higher blessings of a spiritual nature. They bring us the richer things of a life filled with light, joy, and hope.

B. There are lasting blessings for all eternity (vv. 9, 10).

1. A happy relationship to Christ, our Shepherd, makes us conscious of final, eternal blessings stored for us in heaven.

2. We await the realization of such everlasting blessings with keenest anticipation. Then our relationship with Him as the true Shepherd in the heavenly sheepfold will be final, glorious, and complete.

Do we all stand in such a blessed relationship with Christ, the only true Shepherd? Why do some continue to seek elsewhere what He alone can offer? Why do some turn aside from the one true Shepherd? What is our relationship to Him doing to our lives? Let us use His Word to maintain a close, blessed, meaningful, and impelling relationship to Him.

St. Charles, Mo.

E. V. OELSCHLAEGER

JUBILATE

JOHN 14:1-12

"The Big Change," an article in *Lutheran Education*, Vol. 93 (February 1957), shows what vast changes have come over the world in the last 15 years: 8,000 more people a day in this country; growth in our church of about 700,000 souls; change from rural to urban; over 30 million people on move; families larger; almost 3½ million in colleges; marriage at younger age; 2½ million women working; average age going up to 68 years for men, 74 for women; color barriers down; average income from \$2,210 in 1951 to \$6,500 now; farming mechanized; a host of new drugs; automation in factories; atomic energy. And now space satellites.

Some people call this evolution, feel world is getting better. Christians see in this change proof that their life is no more than a pilgrimage (Heb. 13:14; 1 Peter 2:11). Their joy is not in this, that the world is improving. It is in the joy Christ gives them in all this change. This joy is described in our text:

How to Make Our Pilgrimage Joyful

I. *With a sure goal before our eyes* (vv. 1-3)

A. Sure, because it is permanent (v. 2). Reference to "many mansions" indicates that heaven is an abiding place either for many people or many kinds of people. It might even be a reference to many heavens (2 Cor. 12:2; Eph. 4:10; Deut. 10:14). It might also refer to the many rooms and the large size of the heavenly Jerusalem (Rev. 21:16). Or we might think of how Christians are many members and yet one body (1 Cor. 12:12, 25).

Real emphasis here is on permanency of heaven, on "abiding places." Only in heaven such permanency. Crucifixion and resurrection are proof of it. "I go to prepare."

B. Sure, because it is prepared by Jesus (v.3), by His crucifixion and session.

Jesus prepared salvation on the cross. "It is finished" (John 19:30). He still prepares by preparing us. Should not think of Ascension as judgment but as a preparation.

Jesus comes again. Chiefly at end. We live only as preparation for this. Jesus also comes all the time; in the word concerning His resurrection (John 16:16,17); to comfort (14:26); in mystical union (14:23).

It is quite a reversal for master to prepare for servants — Christ, our great Love and only Hope. Prepares more for us than our country prepared for visit of Queen Elizabeth.

Application: "Let not your heart be troubled" (v.1). In Jesus permanent and prepared place. No need for sadness. The New Testament is strong on eschatology, because our greatest joys are in the future.

II. *With right road under our feet* (vv.4-7)

A. Right, because Jesus is the Way (vv.4-6a). Road maps needed for travel. Our maps not the Ten Commandments or the Sermon on the Mount. Our map is Jesus. Not many roads to heaven — only the straight and narrow way in Jesus (Matt.7:14). Worship God only in Jesus.

He does not only show the road. He is the road. As little brother walking on body of big brother to cross hole in ice. He is new and living way (Heb.10:20). As roads are made to seemingly inaccessible locations, for instance, to faces sculptured in Black Hills, so Christ makes a way. In the night of time He is the Way.

B. Right, because Jesus is the Truth (v.6b). In world of lies He is Truth — no sin in Him. He alone reveals truth, is Light of world (John 8:12,31,32). Not only teaches but is Truth (Col.1:15; Heb.1:3). Is Truth because He is God (Col.2:9). It is not enough to be contrite. Must have Jesus to have sins forgiven.

C. Right, because He is the Life (v.6c). He alone has power over death and gives eternal life (1 John 5:20). Good works cannot give life. Jesus' Resurrection and Life (John 11:25). His life gives power (Phil.4:13).

Application: With Jesus as our Center, our pilgrimage is joyful. Mohammed is not Islam; Plato is not Platonism — but Christ is Christianity. In the past, present, and future Jesus is the Way, the Truth,

and the Life. He is the Beginning, Middle, and End. He is the Goal and Stay of our pilgrimage.

Ten rules on sorrow: 1. Don't "buck them up"; 2. Don't try to divert; 3. Talk about deceased; 4. Let tears flow; 5. Let bereaved talk; 6. Reassure—don't argue; 7. Communicate—don't isolate; 8. Do something concrete; 9. Bring bereaved into action; 10. Bring bereaved to doing things for others. None of these rules as effective as to know Jesus. He is the Center of all joy in sorrow. Like Andrew we should always be introducing someone to Jesus.

III. *With firm faith in our hearts* (vv. 8-12)

A. Firm, because we can see the Father in Jesus (vv. 8-11). Philip learned to see Father in Jesus. Words and work of Jesus reveal Father (vv. 10, 11). Holy of Holies in Jesus. He is Mediator (1 Tim. 2:5).

John 10:38 has "Father in Me, and I in Him," here "I in Father and Father in Me." There emphasis on Christ's works, and here on His words (v. 10). Emphasis on works in verse 11.

B. Firm, because we can do greater works than Jesus (v. 12); not in salvation but in time—Christ limited to 30 years; in space—Christ limited to Palestine; in content—we preach a Christ who has completed His work.

Application: Since God is so close to us in Jesus, all God's power is ours in Jesus (1 Cor. 3:22). This makes our prayer life strong and fills us with more solid joy in our pilgrimage.

Woman who was told she had nine months to live found joy here. Book by Brian Hession *Determined to Live* (Cancer Anonymous along lines of Alcoholics Anonymous) reveals what firm faith in Christ can do.

Luther says this is the most consoling sermon the Lord preached on earth. We have both bitter and sweet waters here. When people are very sick, close to death, they love to turn to this sermon. Troubled hearts make bad worse and are dishonorable to God. May our hearts be untroubled. May we have joy in our pilgrimage.

Denver, Colo.

WALTER LANG

THEOLOGICAL OBSERVER

THEOLOGY AND THE MOVIES

Under this heading Malcolm Boyd, now tutor assistant at Union Theological Seminary, N. Y., but formerly a writer, producer, advertising man, and publicist in Hollywood and New York, in *Theology Today* (October 1957) offers an unusual and interesting analysis of the theology, or religion, of the modern religious movie. He concludes that "non-religious cinema may convey implicit Christian truth more significantly for some persons than 'religious' drama could do, for the latter might only stiffen a non-Christian's initial attitude of indifference, resentment or downright opposition." "The list is growing of movies which their press agents label as 'religious' [because] religion is a subject that 'sells' in all the mass media currently." His criticism of them reads: "One finds most generally in 'religious' films made for mass theatrical distribution, soft answers, eclectic 'philosophically religious' abstract propositions, do-goodism and sentimentalism in pastoral garb, and, always, the classical 'hero' rather than the Suffering Servant, Jesus Christ." He suggests: "A movie . . . if it is honest in spirit and in truth, gives us an element of life. Activity along the lines of Christian interpretation, translating into Christian terms what is right before one's eyes in life, is of the utmost importance in what we call 'Christian Education.' . . . The Christian expression in any medium of communication is that which is essentially honest, and, because its portrayal of character and event is true, enables us to perceive the person of Christ and his work and their significance for us and for our everyday lives." The impact of the "religious" movie upon people in general is far greater than one would surmise, and that is why such analyses as the one just referred to dare not be overlooked.

JOHN THEODORE MUELLER

"FAITH AND HOMELAND"

Glaube und Heimat is the motto of the annual published by the Lutherans of Austria. This slogan epitomizes their history.

At the time of the Reformation Austria was almost 95 per cent Lutheran. Men from all walks of life, including the ranks of the nobility, eagerly embraced the new proclamation of God's good news. But the Counter-Reformation soon set about its deadly work of exterminating evangelical faith and life. Lutherans were confronted with the choice of "faith or homeland" (*Glaube oder Heimat*). Thousands

of them left their native land rather than deny their faith. Notable among these emigrants were the 20,000 Salzburgers, whose story forms the background to Goethe's *Hermann und Dorothea*. Today Austria is 95 per cent Roman Catholic.

The Lutherans that remained in Austria in the days of oppression and persecution had to carry on in secret. For six generations they had to meet behind locked doors and drawn shades to worship God and to teach their children. Copies of the Scriptures and of their hymnbook had to be kept from the eyes of all except their most trusted friends. Finally, in 1781, Emperor Joseph II issued his famous Toleration Edict. At this point 73,000 persons declared themselves to be adherents of the evangelical faith and were permitted to organize in 28 congregations.

But this was toleration in the European sense only. Lutherans might indeed erect houses of worship; but they were not permitted to indicate in any way — by steeple or art windows — that these were church buildings. In fact, it was not until 1861 that the evangelical churches of Austria won full status under Austrian law.

Since that moment of achieving legal equality Lutherans in Austria have witnessed four major accessions to their ranks. At the turn of the century the Lutheran Church gained many thousands in partial consequence of a national "away-from-Rome" movement. By a plebiscite in 1921 the territory of Burgenland was transferred from Hungary to Austria. This netted a gain of 40,000 members. When the Social Democrats were overthrown in 1934, 25,000 persons — 17,000 of them from large industrial centers — left the Roman Catholic Church to become Lutherans. Then, at the close of World War II, Austria was overrun with refugees from the Southeast. Many of these were evangelical in their religious persuasion. Today the Protestants of Austria number 420,000. Only 18,500 of these are adherents of the Helvetic Confession; all the rest profess to follow the Augsburg Confession.

Since the days of the Republic the Lutheran Church in Austria is no longer a state church. It is completely autonomous, depending on its own members for its support, also in financial matters. Under these conditions of freedom, Lutheranism in Austria has become a vigorous force in the nation. Its adherents no longer face a choice of either creed or country. They have both their faith and their homeland. Hence the aptness of the motto: "Glaube und Heimat."

We have had a personal interest in this church since the time that Miss Hildegard Lindner, an Austrian deaconess, stayed in our home for a few weeks some two years ago. Miss Lindner is the daughter of

a world-renowned eye surgeon of Vienna. After completing her training as a deaconess, she was assigned to a rural parish in one of the rugged mountain areas of southeastern Austria. Included among her many duties is confirmation instruction. There are no roads, not even bicycle paths, to some of the schools for which she is responsible. She walks to these places. It takes her from six in the morning to 11 o'clock to reach one of the remote villages of the parish. She makes this trip once a week during the school year.

It might be added here that deaconesses in Austria get Greek and Hebrew in their course of training. Miss Lindner could hold her own with the best of our Seminary students in both Old and New Testament languages. In her experience she has found the study of these languages among the most "practical" subjects she was ever required to take. We make a special point of this matter here mostly because there is a great deal of loose talk in our church today on the subject of what is practical for the ministry. We would suggest that any one in doubt about the practicality of the Biblical languages spend a few years in the bracing air of Austrian Lutheranism. Church life is less flabby there! And there is a shortage of pastors over there! We shall be happy personally to forward all applications for this kind of assignment to Bishop May in Vienna!

MARTIN H. SCHARLEMANN

NOTES ON ASSEMBLY OF NATIONAL COUNCIL

National and international meetings of religious groups have developed a certain ritual for their major gatherings. They must meet in large auditoriums. They must stage an elaborate procession, with flags flying. The press tables must have green covers; and press reports must be used for all that can be got out of them. The LWF Assembly in Minneapolis followed this pattern; and the Fourth General Assembly of the National Council of Churches obeyed these rubrics faithfully at its meetings in St. Louis from December 1 to 6, 1957. The sessions of the latter, however, fell flat on their faces. They were so dull that members of the press section left in droves soon after the assembly opened. They found little that would make copy of any kind.

There were distinguished speakers. The program had been well planned. The organization was in high gear. Yet, as the *Christian Century* put it, "a curious flatness prevailed." In this observer's view the assembly suffered from three serious defects. These kept it from striking even a spark of prophetic fire.

For one thing, the sessions were organized too well. No speaker ever left his manuscript for more than two or three words. Now, as

anyone can testify who has ever had to prepare a full manuscript for such an occasion, few things can more effectively keep a person from being himself than just reading a speech prepared days or even weeks before the time of delivery. Those of us who were in the press section had most of the speeches, all typed up, at least a day before they were read. Of course, there was always the possibility that some speaker might break away and be himself. But no one showed the courage to do so. The place was so thoroughly mechanized that the press releases on the election of a new president, in the person of Dr. E. T. Dahlberg of St. Louis, were available two days before the elections were ever held. Of course, all of these papers were carefully marked so as to prevent premature release. How much more interesting would it have been if there had been two candidates to set forth their individual views as to what the National Council ought to be! (Incidentally, it became very clear that the organization is not really sure as to what it wants to be.) Then there would have been a debate, conflict, and resolution; and that makes good copy.

In the second place, the assembly turned tasteless because the Council itself sets out to do too much. It has found the words "The whole Gospel for the whole man" a convenient working slogan. It has done so, however, without ever asking itself how to go about this job most effectively. As a result it is fighting many battles, in many places, without any apparent cohesive strategy. A person gets the feeling that the council carries a staff of 700 people chiefly for the purpose of not getting caught "missing a trick." To illustrate, the Council falls into four divisions: Christian Education; Christian Life and Work; Home Missions; and Foreign Missions. This is a sensible arrangement. But now let's have a look at the Division of Christian Education. This consists of three commissions. They are: the Commission on General Christian Education; the Commission on Christian Higher Education; and the Joint Commission on Missionary Education. The first of these commissions is subdivided into no less than ten departments. If the old rule of good management that the span of control must be limited to seven or fewer holds true in church work as it does everywhere else, these ten subdivisions constitute an organizational labyrinth impossible to find through without the help of some kind Ariadne—in this instance a long and detailed printed report.

Some of this overextension, of course, is due to the fact that the people who are in the field of Christian education for the National Council accept the nondescript notion of education current in America as late as the opening day of the Sputnik age. This is a view that has

room for everything except the concept of indoctrination. The quickest way to become suspect in the Division of Christian Education is to raise the question of indoctrination. The response to such a suggestion invariably resembles the reaction to the ancient cry in Israel, "Leprosy! Beware!" For much of their lack of direction these experts really have only themselves to blame.

In the third instance, the sessions of the assembly stirred up so little response because everything that remotely suggested doctrinal discussions was avoided like the plague. The new president of the Council has expressed a faint hope that this will change. Like his predecessor he is persuaded that the time has come for churches to face up to the problem of doctrinal discussion and expression. Let us hope that something comes of all this. For much of American Protestantism lives with the strange illusion that a feeling of community can be created in the church without consideration of doctrine.

It would have added much to the meetings of the assembly to have some lively doctrinal debates. We should have liked to see a contest, for example, between Bishop Henry Knox Sherrill of the Episcopal Church and the Methodist Bishop G. Bromley Oxnam on some facet of theological truth. In fact, during the sessions, this observer could hardly contain his wish to have been at one of the early church councils, where doctrine was taken seriously even by lay emperors. In fact, these emperors would usually add a final fillip to the council meetings by banishing the bishop(s) that lost a theological debate. Such a procedure would make good copy today. It would add zest to a reporter's life. We can see it now: BISHOP EXILED TO FLOATING ICEBERG! (Where else could one locate a place for banishment in this age of radio and TV?)

With all this criticism behind us and out of our system, some words of praise must be appended. If there were no organization like the National Council of Churches, such issues as religion in public school education or the status of churches behind the Iron or Bamboo Curtains would not receive the broad consideration they deserve. Our own church body is indebted to the National Council for its support in getting and keeping "This Is the Life" aired over national networks. Our church's relief program also works in close co-ordination with Church World Service. For this reason The Lutheran Church—Missouri Synod is listed in the Council brochure as a "non-voting associate member of one or more Council units or area committees." Here, then, is further evidence that in the middle of the 20th century no

church organization can work in isolation and in indifference to what other denominations are doing severally and in association.

MARTIN H. SCHARLEMANN

THE SOCIAL GOSPEL

Under this heading *Time* (November 18, 1957) writes about Walter Rauschenbusch, who died in 1918 at the age of 56, "broken in spirit by World War I, rejected by many Americans because of his German background and his attempts to keep the U.S. from fighting." Of Rauschenbusch the report says: "With six generations of ministers behind him (his parents came to the U.S. from Germany), Walter Rauschenbusch labored from 1886 to 1897 among the poor of Manhattan's Hell's Kitchen, reading Tolstoy, Mazzini, Marx, and supporting the reform movement of Single-Taxer Henry George." In his work *Christianity and the Social Crisis* he set forth the results of his social studies and by it introduced the "social gospel." It also made him famous among liberal Protestants in our country. Dr. H. P. van Dusen, president of Union Theological Seminary, once called Rauschenbusch "the greatest single personal influence on the life and thought of the U.S. church in the last 50 years." As *Time* says: "Later his social gospel became so powerful that it took U.S. Protestantism to opposite extremes: churches sometimes seemed to be turning into sanctified civic-betterment societies." The pendulum since then has swung back to a more conservative theology, as we read: "Today the churchman's complaint is no longer that the bodies of the workers are being sweated, but more likely that their souls are being stifled in too much benevolent prosperity." Nevertheless, the social gospel is not dead: "It is not so much that the social gospel is dead, but that it has been assimilated."

JOHN THEODORE MUELLER

MISSION AND MISSIONARIES

This significant statement was prepared by a group of missionaries on furlough in the course of a seminar on "The Role of the Missionary Today" at the University of Chicago, July 8—19, 1957. Participants in the seminar included missionaries from India, Burma, Malaya, Japan, Argentina, Mexico, Southern Rhodesia, Nigeria, and Belgian Congo. Some had previously served in China.

The Christian World Mission today finds itself in a context of strong criticism and reaction. The rise of nationalism in countries throughout the world has prompted many within and without the church to censure the strong Western complexion of Christian missions. Non-Christian religions are assuming their roles as national religions and are more than ever resentful of the Christian Evangel as a foreign intruder.

As tensions mount, and as young churches assume ever greater responsibility for their own affairs, some would seek to reinterpret the world mission of the church and the role of the Western missionary in it in such a way as to minimize the apostolic—the missionary—character of the church and the offense inherent in it. Missionaries from the West are frequently uncertain of the role remaining to them in the bridging of new frontiers and in serving young churches.

I. *The Function of the Church*

We believe that the function of the church today—as in every day—is mission. In obedience to the command "Go ye" (Matt. 28:19), the church must feel the compulsion to share unto all the ends of the earth the Good News of life and hope entrusted to it by a gracious God in Jesus Christ. The essence of this message is that God was in Christ, reconciling the world unto Himself, and that He has committed to us this ministry of reconciliation. We believe that any re-evaluating of the role of the missionary in today's world must begin with this understanding of the worldwide character of the church's task.

II. *The Task of the Christian Missionary*

Local witness and sending are indivisibly two parts of one task. Local evangelism grows weak when sending is neglected. The church in all its local and denominational branches must faithfully send forth missionary ambassadors of the Gospel until God brings His kingdom in all its fullness. Therefore, the young churches of Asia, Africa, Latin America, and Oceania have before them as large a share in the common mission as do the older churches. Consequently, there cannot be a fruitful definition of the role of the *Western missionary* until there has been attained a clear idea of the task of the *Christian missionary* sent by his fellow members in Christ to proclaim our Savior, Reconciler, and Lord at the many "ends of the earth" where He is not yet known and accepted by all.

III. *The Role of the Western Missionary in the World Mission Today*

Help Without Hindrance. We believe that the Western missionaries may be of use today in the areas of the young churches if these churches desire them and if the missionary can serve the church without becoming an obstacle to the life of the church; that is, if his well-intended efforts do not rob the church of the assuming of its own responsibility for leadership or hinder the witness of the church because the presence of Westerners proves an embarrassment.

Partners in the Gospel. Wherever we serve, we must live in the Christian community as brothers and sisters in Christ serving as partners in the mission of the church. Since in Christ there can be neither "Jew nor Greek, bond nor free," we, as Western missionaries, and the churches that we serve can be content with nothing less than full partnership in the Gospel. Mindful of the apostolic commission of our Lord, this partnership must be a global partnership in outreach.

Diversities of Ministries. We find it impossible to speak to any given situation, for the situations represented in this workshop are so diverse. We do, however, believe that all of our tasks should be concerned with the proclamation of the Gospel. Some will find that they can and must take an active part in direct evangelism. The witness of others may be equally relevant and equally effective as they work at their several tasks: the training of leadership (lay and professional), unobtrusively fostering and developing initiative by Christian nationals, by teaching, by healing, by taking part in organizational procedures, and by witnessing in their own Christian lives and homes.

God Is Our Sufficiency. We are not sufficient unto ourselves, God alone by His Spirit is our Sufficiency. The proclamation of the Gospel is a divine-human partnership. Human ingenuity and planning, while necessary, must be seen as man's response to the prompting of the Holy Spirit who ever seeks to bring redemption through Jesus Christ to all men. Therefore, all who are involved in the Christian mission today must be open to the continual guidance of the Holy Spirit. The same Holy Spirit who our Lord has promised will lead us into all truth will also lead us into new paths of witness and service.

Submitted by
WILLIAM J. DANKER

CORRESPONDENCE SCHOOL

The Correspondence School of Concordia Seminary, organized in 1924, is currently in a process of reorganization.

In consultation with experts in the area of correspondence work, we have established basic policies. As a result, correspondence courses are integrated with the regular classroom program. Often the same instructor who teaches a course in the classroom also prepares the plan of study for the correspondence student. All courses are approved by the respective departments. The standards of the Correspondence School, the amount of work required of the student per unit credit, the value of credit given, the prerequisites, the fees, etc., are comparable to those of residence work.

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

NELSON'S COMPLETE CONCORDANCE OF THE REVISED STANDARD VERSION BIBLE. Compiled by John W. Ellison. New York: Thomas Nelson and Sons, 1957. 2,157 pages. Cloth. \$16.50.

John Marbeck in 1550 defined a concordance as "a worke wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde con-
reigned in the whole Bible, so often as it is expressed or mentioned." Concordance compilation has come a long way since the days of Cardinal Hugo of St. Cher, who about 1230 set 500 monks to work to list the leading words in the Vulgate, or of Alexander Cruden, the "mad compiler." It is to Univac that we owe the present extraordinary publishing achievement, second only to the publication and promotion of the Revised Standard Version that it indexes.

All estates of Biblical laborers should find this concordance useful. Certainly no church library should be without it, and daily users of the RSV will reap new spiritual benefits through judicious use of this interpretative aid. There is nothing like a concordance to give one the "feel" of a word. Lexicons can make the introduction, but it takes a concordance to cement the friendship.

Teachers of Bible study groups will discover many possibilities latent in this concordance. The pastor will find whole lists of sermon topics leaping out from these carefully marshaled columns. (Try the word "remember," and look under Eccl. 12:1; Is. 46:9; Luke 16:25; Luke 17:32; John 15:20. And this is just a sampling!)

This is not to say that the minister can dispense with Mandelkern or Moulton-Geden, or even Young's or Strong's Concordances (see this reviewer's article, pp. 161 ff.). The publishers themselves admit that Univac's analytical genius remains undeveloped and that it still has some courses to take in Greek and Hebrew. But under John Ellison's careful tutelage the day should not be far off when Univac separates the adverb "well" from its homonym meaning cistern, and indicates, for example, that the word rendered "supplication" in Eph. 6:18 is the same in the original as the word "prayer" in Phil. 1:4.

It is not the outward countenance that counts, but one will go far to find a handsomer volume, and if the price seems a little forbidding at first, let the prospective buyer remember that the superb clarity of the

type and the large page with its spacious margins will more than repay the user by sparing him the eyestrain that usually follows the use of this sort of tool.

FREDERICK W. DANKER

CROSS AND CRISIS IN JAPAN. By Charles W. Iglehart. New York: Friendship Press, 1957. 166 pages and map. Cloth. \$2.50.

The story of the Christian church in postwar Japan is told as only one who thoroughly knows his subject can do it. Iglehart has been a leader in the Christian mission to Japan as well as professor of missions at Union Theological Seminary, New York. His object is to make the Japan Church come alive for the reader with all its great problems and with all its steady progress. In this he succeeds admirably. He gives the big picture and does it without letting statistics stick out. Yet he illustrates it with a wealth of detail from all the nooks and crannies of Japan. There is hardly a single significant Christian activity that does not find its place in these 166 pages.

The perspective throughout is outspokenly ecumenical, remaining irenic, however, also toward those who do not share this point of view, including the "churchless" church and the new flood of militantly non-co-operative "faith" missionaries. Of their contributions to the evangelization of Japan Iglehart is warmly appreciative. He likewise records a very generous estimate of Lutheran work, particularly that of The Lutheran Church—Missouri Synod.

W. J. DANKER

IN BUT NOT OF THE WORLD. By Robert W. Spike. New York: Association Press, 1957. 110 pages. \$2.00.

This book was initially prepared as a study volume for a conference of the Interseminary Movement. The author, a former parish pastor, is director of the Department of Evangelism for the Congregational Christian Churches. He subtitles his book: "A notebook of theology and practice in the local church." He feels that "in many ways American Protestant churches are *of* the world, but not *in* it" (p. xi), and he seeks constructively to relate the theology of the church to the work of the local parish. Each of the five chapters begins with a practical case illustrative of a parish situation, goes on to outline the relevant doctrine briefly, explores the culture into which this structure is to fit, and suggests "practice" for bringing the doctrine to bear fruit in the culture. The chapter headings are: *Koinonia* and Church Fellowship; The Body of Christ and the Church's Living Heritage; The Authority of the Word and the Church Program; No Salvation Outside the Church and Evangelism; The Kingdom of God and How the Church Lives in it. This little book is splendid in its method, which could well provide the pattern for some searching hours in pastoral conferences across the land.

RICHARD R. CAEMMERER

PRINCIPLES OF CONDUCT. By John Murray. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 272 pages. Cloth. \$3.50.

This volume seeks to show the unity and continuity of the Biblical ethic. After introductory remarks, it discusses creation ordinances—"procreation of offspring, replenishing of the earth, subduing of the same, dominion over the creatures, labor, the weekly Sabbath, and marriage" (p. 27).

The dignity of labor is upheld, and the biblical attitude toward slavery is described as involving not property of man in man but property of man in the labour of another.

The chapter on the sanctity of life holds that capital punishment is a prerogative of civil magistracy, which is an ordinance of God. Truth is the nature of God Himself. In speaking of the Law the author holds that we are compelled "to recognize that the subject of law and grace is not simply concerned with the antithesis that there is between law and grace, but also with law as that which makes grace necessary and with grace as establishing and confirming law" (p. 182). The chapter on dynamic traces sanctification to the death and resurrection of Christ, "in virtue of which believers live the life of death to sin and of the newness of obedience" (p. 207). The last chapter distinguishes the two types of fear of God.

Although this work provides many helpful insights, the Reformed background of the author is apparent.

E. L. LUEKER

FESTIVALS AND SAINTS DAYS: TRINITY SUNDAY TO ADVENT.

By J. Ernest Rattenbury. London: The Epworth Press, 1956. xi and 116 pages. Cloth. 8/6.

Fourth in a series of devotional studies by an English Methodist who is liturgically conscious to a remarkable degree, this little volume offers stimulating reflections on the significance of St. Mary Magdalene's Day, Lammas Day (August 1), the Feasts of the Transfiguration and of the Holy Name of Jesus, St. Bartholomew's Day, Holy Cross Day (September 14, for which our Church's *Agende* provided propers down into the present century), Michaelmas, St. Luke's Day, All Saints' Day, St. Hugh's Day, and Citizenship Week. With two thirds of these occasions commemorations in the Lutheran calendar, our own clergy can profitably use Rattenbury's studies for effective pump priming.

ARTHUR CARL PIEPKORN

LIBRARY OF CHRISTIAN CLASSICS. Philadelphia: The Westminster Press. Cloth. \$5.00 a volume.

The consistent quality and the cumulative value of this library become increasingly impressive when viewed in bulk. Here are some of the recent additions to this significant internationally edited series of translations into English of "the most indispensable Christian treatises written prior to the end of the sixteenth century."

Volume II, *Alexandrian Christianity*, edited by John Ernest Leonard Oulton of the University of Dublin and Henry Chadwick of Queens' College, Cambridge (1954; 475 pages) brings from the era of the church's conflict with "Gnosticism" the representative Books III (*On Marriage*) and VII (*On Spiritual Perfection*) from the *Miscellanies* of Clement of Alexandria, and from the works of his successor as head of the Alexandrian "School," Origen, two occasional writings, *On Prayer* and *Exhortation to Martyrdom*, as well as a new discovery of the last decade, the *Dialogue with Heraclides*, an enlightening sidelight on Origen's Christology and anthropology. Except for Book VII of the *Miscellanies*, the translations are all original.

Volume IV, *Cyril of Jerusalem and Nemesis of Emesa*, edited by another Cambridge scholar, William Telfer (1955; 456 pages), has a self-explanatory title. St. Cyril is represented by selections from eleven of the *Catechetical Lectures* (and from the Procathechesis, or introductory lecture), an important document for the fourth century history of the Christian Creed, together with the bishop's letter to the Emperor Constantius, "concerning"—as an eleventh century manuscript has it—"the portent of a cross of light that appeared in the sky and was seen from Jerusalem." Little is known about Nemesis of Emesa, and it is only a possible conjecture that he is identical with the provincial governor of Cappadocia of that name from 383—389. The work here retranslated into English for the first time in almost 300 years, *On the Nature of Man*, has in the past been ascribed in whole or in part to St. Gregory of Nyssa. The author, says Telfer, "set out to write an anthropology. He ended with a polemic against fatalism, and a defence of the Christian doctrine of divine providence." (P. 211)

Volume V, *Early Latin Theology*, edited by Durham's eminent Church historian, S. L. Greenslade (1956; 415 pages), introduces the reader to Tertullian, via new versions of the *De praescriptionibus haereticorum* (with appendices from St. Irenaeus' *Adversus haereses* and Tertullian's own late *De pudicitia* to illustrate some of Greenslade's points) and *De idololatria*; to St. Cyprian, via his tract *De unitate* (with a succinct, but just, consideration of the controversial "primacy" text in chapter 4) and three of his letters (33 on the problem of Christians who lapsed in persecution, and 69 and 73 on the issue of Baptism in the case of converts from Novatianism); to St. Ambrose, via eight revealing letters that "show Ambrose in action" in some of the controversies that contributed to his reputation and to his influence (such as that which raged about the Altar of Victory, the "battle of the basilicas," the Callinicum synagog quarrel, and the sequel to Theodosius' massacre of 7,000 Thessalonians); and to St. Jerome, via six letters that reveal both the good and the bad in this narrow-minded, impatient, crusty, warmhearted, and scholarly exegete and ascetic.

Volume VII, *Augustine: Confessions and Enchiridion*, edited by Albert C. Outler of Southern Methodist University's Perkins School of Theology (1955; 423 pages), gives us good new translations of two perennially important works by Western Catholicity's most influential theologian.

Volume VIII, *Augustine: Later Works*, edited by the Cambridge theologian John Burnaby (1955; 359 pages), brings new versions of works written by the great Bishop of Hippo Regius between 410 and 420: An abbreviated *De Trinitate* (with five of the 23 books translated in their entirety and three in part); a complete *De spiritu et littera*, the anti-Pelagian manifesto that so impressed the Reformers; and ten homilies (condensed) of the anti-Donatist *Tractatus in Epistolam {Primam} Iohannis*.

Volume X, *A Scholastic Miscellany: Anselm to Ockham*, by Eugene R. Fairweather of Trinity College of the University of Toronto (1956; 457 pages), is an ambitious, largely anthological, sweep across three busily productive centuries of Christian philosophy and theology. St. Anselm of Canterbury receives the lion's share of attention, with eight productions given at least in part, including his *Proslogion* and *Cur Deus homo?* complete, plus biographical excerpts from two works by the historian Eadmer (1060?—1124). The section "Theologians of the Twelfth Century" gives selections from Ivo of Chartres; the canonist Gratian; the *Policraticus* by John of Salisbury; Anselm of Laon and his school; Pierre Abélard (including, happily, John Mason Neale's powerful translation of *O quanta qualia*); Hugh, Richard and Adam of St. Victor; the *Sentences* of Peter Lombard; and Stephen Langton. (To the revisers of *The Lutheran Hymnal* we cordially recommend this volume's version by John Mason Neale of the "Golden Sequence," attributed to Langton, in place of the present No. 227, which completely obscures the point on account of which Article XX of the Augsburg Confession quotes this splendid hymn to the Holy Ghost!) The section, "The Thirteenth Century and After," introduces excerpts from St. Bonaventure, Matthew of Aquasparta, John Duns Scotus' *Commentary on the Sentences*, and William of Ockham's *Eight Questions on the Power of the Pope*.

Volume XI, *Nature and Grace: Selections from the "Summa Theologica" of Thomas Aquinas*, edited by Edinburgh's A. M. Fairweather (1954; 386 pages), is a good English introduction to the method and content of St. Thomas' *Summa theologiae*, with the prefatory question on sacred doctrine and seven questions on theology proper from the *Pars prima*, two questions on sin and six on grace (including the very important issue of the justification of the ungodly) from the *Prima secundae*, and fourteen questions from the *Secunda secundae* on the theological virtues of faith, hope and charity and their contrary vices.

Volume XIII, *Late Medieval Mysticism*, by Duke University's church historian and patrologist Ray C. Petry (1957; 424 pages), compresses four centuries—from the early twelfth to the early sixteenth—into its limited compass. "Existing, reputable translations"—carefully collated with the originals—are used to achieve "a distinctive resetting, in clarified historical perspective, of the richly varied, but closely related texts of late medieval mysticism" (p. 15). The excerpts of the volume are from St. Bernard of Clairvaux; the three eminent lights of St. Victor-in-Paris, Hugh, Richard, and Adam; St. Francis of Assisi; St. Bonaventure's *Itinerarium mentis in Deum*; the *Blanquerua* of Raymond Lull of Palma; Meister Eckhart; Richard Rolle of Hampole; B. Henry Suso; the *Dialogo* of

St. Catherine of Siena; *Van den blinkenden Steen* of Jan van Ruysbroeck (the Admirable); *Eyn deutsch Theologia*, which B. Martin Luther esteemed so highly; Nicholas of Cusa; and the *Trattato del Purgatorio* of Catherine of Genoa.

Volume XIV, *Advocates of Reform from Wyclif to Erasmus*, edited by Matthew Spinka (1953; 399 pages), capably assisted by Ford Lewis Battles and James Kerr Cameron, collects important and otherwise not too readily available materials on the "reform movements before the Reformation," in the form of translated excerpts from John Wiclif's *Tractatus de officio pastoralis* and *De Eucharistia*; the *Epistola concilii pacis* (1381) of Henry of Langenstein; the *De unitate ecclesiae* (1409) of Jean Charlier de Gerson, the chancellor of the University of Paris, whom B. Martin Luther called *der gute Gerson*; Dietrich of Niem's *De modis uniendi ac reformandi ecclesiae* (1410); a Conciliarist tract (1529) of John Major of Glasgow and St. Andrew's; *On Simony*, which Novotny calls "the most daring and sharpest" of John Hus' writings, where Spinka's native mastery of Czech and his authoritative grasp of the theological position of Hus stand him and the reader in good stead; and the *Enchiridion militis Christiani* of Desiderius Erasmus of Rotterdam.

Volume XVIII, *Luther: Letters of Spiritual Counsel*, edited by Mount Airy's Church historian and Luther expert, Theodore G. Tappert (1955, 367 pages), is one of the three volumes of Luther material (not counting a fourth, *Luther and Erasmus on Free Will*, so that Luther actually rates more attention than either St. Augustine or John Calvin, both of whom have three volumes apiece in the series). Tappert has done an admirable job not only of translating but also of selecting and organizing his materials. Letters (ranging from short to very long) and table-talk items to the number of 201—some classics and some bound to be new to most readers—are distributed over eleven chapters: Comfort for the sick and dying, the bereaved, the anxious and despondent; instructions to the perplexed and doubting; admonitions to steadfastness and courage; pleas on behalf of others in various kinds of difficulty; advice in times of epidemic and famine, on questions pertaining to marriage and sex, for clergymen faced with pastoral problems; and exhortations concerning rulers and government.

All of these volumes have ably written introductions that embody the best contemporary scholarship and that are adapted to the subject matter of each volume. All are annotated as necessary; all boast excellent indices of names and subjects and of Biblical references; and all are beautifully designed, printed, and bound. Clive Staples Lewis once made the sage suggestion that for every contemporary book one reads, one ought to read two classics, or at least one. This counsel is particularly applicable to the clergyman, who is very apt to fall into the mistake of believing that the problems which he and his age confront are new and unique. There is no better way of recovering historical perspective and a saner confidence in the providence of God that has preserved His church for centuries than to open any of these volumes, for encouragement, for inspiration, and, almost invariably, for new insight.

ARTHUR CARL PIEPKORN

THE LAST BOOK OF THE BIBLE. By Hanns Lilje. Philadelphia: Muhlenberg Press, 1957. 286 pages. Cloth. \$4.50.

Bishop Lilje's exposition of *Revelation* has won high acclaim from readers of the original German text, now in its fourth edition. It is bound to gain many new friends through Olive Wyon's expert and exquisite translation (in which the RSV is used as the text). Lilje's work was first written during the "political monotheism" of Nazi days and was revised during his imprisonment at the hands of the Gestapo. Like many other Christians, he found comfort and courage in this last book of the Bible. He expounds it under the conviction that it is a work of genuine prophetic "vision"—a prophecy given by God. While addressed, in the first place, to the church contemporary with the writer in its conflict with Judaism and, more so, the state cult, and while using traditional apocalyptic images, it transcends all this and speaks authoritatively to the embattled but Christ-protected church of all ages with its testimony to "the end." It should be mentioned that Lilje adopts a mild form of chiliasm in interpreting Chapter 20, thinking it likely that this chapter is "only speaking of a final spiritual possibility of the church on earth; there is no question here of an external world power" (p. 253). Readers of Lilje's book will be mindful of Paul's dictum *Omnia probate: quod bonum est tenete*. But we are confident that as they study this powerful and artistically sensitive exposition, they will agree that it contains much, very much, that is *bonum*, even *optimum*.

VICTOR BARTLING

HENRY CHURCHILL KING OF OBERLIN. By Donald M. Love. New Haven: Yale University Press, 1956. xi and 300 pages. Cloth. \$4.50.

King was president of Oberlin College from 1902 to 1927. Before that he had taught there for 18 years. Something of teaching and administration, of curriculum revision and the inevitableness of fund-raising, of the wider educational world and the world of scholarship, is reflected in these pages. So, also, the coming of a greater "liberalism" to Oberlin. King himself contributed to modern theology with his well-known *Theology and the Social Consciousness: A Study of the Relations of the Social Consciousness to Theology* (published in 1902 and reprinted in 1912) and through some of his other writings. Students of social change and of changing theological thought will benefit from this well-written biography.

CARL S. MEYER

THE APOCRYPHA: REVISED STANDARD VERSION OF THE OLD TESTAMENT. New York: Thomas Nelson and Sons, 1957. vi and 250 pages. Cloth. \$2.50.

Between the Tridentine anathema (1546) of those who do not accept the Apocrypha in their totality "as sacred and canonical" and the Westminster anathema (1648) of the Apocrypha as "not being of divine inspiration" and hence "no part of the Canon of Scripture and . . . of no

authority in the Church of God," is the traditional—and thoroughly Catholic—position of Martin Luther (1534) that they "are not held equal to the Sacred Scriptures, and nevertheless are good and useful to read." Hence Lutherans have always deplored the fact that English Bibles are so generally printed without the Apocrypha, whereas the Lutheran versions in other European vernaculars contain them. They will therefore rejoice that with the publication of this generally excellent new translation—based not only on the best Greek texts, but also on surviving and newly discovered fragments and versions in Hebrew, Syriac, Ethiopic, Arabic, Latin, Armenian, and Georgian—the Revised Standard Version becomes really complete.

ARTHUR CARL PIEPKORN

AUTOBIOGRAPHY OF GEORGE L. ROBINSON: A Short Story of a Long Life. Grand Rapids: Baker Book House, 1957. Cloth. 142 pages. \$2.50.

Robinson is known best as a Biblical scholar and a teacher at McCormick Theological Seminary, Chicago (1898—1939). His discovery of the High Place at Petra and his work with the School of Oriental Research in Jerusalem (1913—14) gave him high standing in the world of scholarship.

His *Autobiography* is a simple retelling of some of the most important events of his 93 years. As such it is delightful reading, although the author, perhaps out of modesty, does not relate these events sufficiently to the history of his denomination, the Presbyterian Church, or to the larger scene.

There are a number of arresting aphorisms sprinkled throughout the book. Take, for instance, the remark of a college don, "To be self-possessed, get subject-possessed" (p. 25). Or the Persian proverb, "A stone fit for the wall will not be left by the wayside" (p. 99). Or: "A milestone is not made to sit upon" (p. 111). Or: "When a man reaches seventy, he should not pretend he is too old to work" (p. 112). Or: "The glory of a teacher is the success of his students" (p. 124). And this one for everyone: "Sacred music is best when born of adversity and suffering, but even in suffering and sorrow there is always something left in one's soul for joyfulness and laughter" (pp. 135 f.). Perhaps there is wisdom enough in half a dozen such aphorisms to make a closer acquaintance with the author a happy experience.

CARL S. MEYER

CONRAD CELTIS: THE GERMAN ARCH-HUMANIST. By Lewis W. Spitz, Jr. Cambridge: Harvard University Press, 1957. ix and 142 pages. Cloth. \$3.25.

Conrad Celtis (1459—1508) can be summarized in the author's appraisal as "the first poet laureate, the inspiration behind many literary and historical projects, a would-be reformer of university education, a playwright, poet, patriot, philosopher of sorts, and a leader of humanist sodalities. . . . More a poet than a scholar, vain, frivolous, erotic, Celtis has as

much as any of his countrymen a 'Renaissance' personality" (p. viii). Living in the period immediately before Luther's activities, Celtis may well be described as a nationalist of romantic bent and a philosopher of religious aberrations. Not as well known as Erasmus, he had almost as great an impact on the intelligentsia of Germany as did the Dutch humanist.

The author of this study, an associate professor of history at the University of Missouri, has a facile pen and a penetrating insight into this period. A rising young scholar, he has already established himself as one of the country's outstanding authorities on the Northern Renaissance and the Reformation period. This slender volume will further enhance his reputation.

The current Luther renaissance demands investigations into the movements that preceded and shaped the Reformation. These investigations dare not be left to those with partisan interests or distorted interpretations. Spitz's inquiry, in its scholarliness, readability, and sober appraisal, is a model of the kind of studies that need to be made of this immediate pre-Reformation period.

CARL S. MEYER

ONE IN CHRIST. By K. E. Skydsgaard. Translated from the Danish by Axel C. Kildegaard. Philadelphia: Muhlenberg Press, 1957. 220 pages. Cloth. \$4.00.

Except for the first chapter, Skydsgaard herewith presents his series of lectures, somewhat revised, concerning Roman Catholicism and Protestantism, which were given at the People's University in Copenhagen. Skydsgaard, a Lutheran theologian, is professor at the University of Copenhagen. The purpose of the lectures and their publication may best be stated in his own words. He says: "If it should happen that a Roman Christian should understand a little more of Evangelical Christianity by reading this small volume, and that an Evangelical Christian should have a little better grasp of what is central in the Roman Catholic Church, and that they both, through this experience, see something of the 'yes' which binds them together and the 'no' which separates them, the author will be grateful." As a Lutheran, Skydsgaard admits that he writes from a particular point of view, but as a pupil of Luther's Small Catechism he also knows how to speak well of his neighbor and to put the best construction on everything. Roman Catholic readers should appreciate the gentleness with which he treats the differences between Roman Catholicism and Protestantism. In spite of this gentleness, however, it is quite obvious that though Christians may rejoice over the "yes," the "no" has not grown smaller during the past four centuries. As a matter of fact, the "no" has been accentuated by the Marian dogmas of 1854 and 1950 and the papal infallibility dogma of 1870. Skydsgaard's observations are of particular interest at this time in view of the resolution of the Lutheran World Federation to establish an institute for the study of Roman Catholic doctrine.

L. W. SPITZ

DR. LOWRIE OF PRINCETON AND ROME. Edited by Alexander C. Zabriskie. Greenwich: The Seabury Press, 1957. 241 pages. Cloth. \$3.50.

The nine essays in this *Festschrift* by admirers of Lowrie are dedicated to him "in acknowledgment of a debt," which they believe they owe to him for his many contributions to theological scholarship. In a bibliography prepared by himself Lowrie has enumerated 38 books and 59 substantial articles. Other items he considered too trivial to list. The nine essays, taken together, constitute an interpretation and appraisal of his work. Though Lowrie's interests were varied and many, he may be best known as the man who really introduced Kierkegaard to the English-speaking world.

L. W. SPITZ

THE RECOVERY OF THE ANABAPTIST VISION: A Sixtieth-Anniversary Tribute to Harold S. Bender. Edited by Guy F. Hershberger. Scottsdale, Pa.: Herald Press, 1957. viii and 360 pages. Cloth. \$4.50.

For almost 35 years Bender, sometime president both of the American Society for Church History and of the American Society for Reformation Research, has rendered outstanding service to Anabaptist-Mennonite historiography. The present volume is a fitting recognition of that service.

Twenty-four essays, including the introduction by the editor, deal with Anabaptist research and interpretation, the rise of Anabaptism, the theology of Anabaptism, and Anabaptism in history. The essays obviously are unequal in quality. The classic essay, here reprinted, by Bender, "The Anabaptist Vision," is one of the best. There is also the inevitable over-lapping to which a work of this kind is exposed.

One finds a general concern to distinguish the Anabaptists from the *Schwärmer* or spiritualists. Repeatedly the differences between Luther and Calvin, on the one hand, and the Anabaptists, on the other, are brought out. Present-day Anabaptist theologians, it seems, do not understand Luther any better than Luther understood the Anabaptists of his time. Much of the writing is sober, detached; many of the problems in the historiography of the "left wing of the Reformation" are recognized, and generally easy solutions are avoided.

Points of disagreement or dissent with the theology of the Anabaptists will not be detailed here. Disagreement and dissent will not, however, diminish the appreciation for a composite work honoring a Christian scholar and furnishing studies for a better understanding of the history of the Anabaptists.

CARL S. MEYER

RICHARD OF SAINT-VICTOR: SELECTED WRITINGS ON CONTEMPLATION. Translated and edited by Clare Kirchberger. New York: Harper and Brothers, n.d. 269 pages. Cloth. \$3.75.

A native Scotsman, Richard entered the monastery of St. Victor in Paris in early youth, headed it as prior during the last 11 years of his life

(1162—1173), and left behind him a potent literary heritage that fills 2,365 columns in Migne's *Patrologia Latina* and that secures for him permanent niches in the history of exegesis, philosophy, systematic theology, and mysticism. Most of the texts that Kirchberger gives us in straightforward and occasionally abridged English translation illustrate Richard's mystical theories: 45 chapters of *De praeparatione animae ad contemplationem*, variously called *Benjamin Minor* or *The Book of the Twelve Patriarchs*; 42 chapters from *De contemplatione*, the so-called *Benjamin Major*; *De quatuor gradibus violentiae caritatis*, probably Richard's last work; mystical notes on four psalms; three chapters from *De exterminatione mali et promotione boni*; a homely pre-Advent sermon; a few snatches of the *Commentary on Joel*; a paragraph from *De eruditione hominis interioris*. In lieu of extensive footnotes we have a rather long introduction plus an essay on Richard's influence. All in all, short of an excursion into the original Latin, this is the best introduction one could hope for to the thought of a great and articulate medieval mystic.

ARTHUR CARL PIEPKORN

THE ROOTS OF THE REFORMATION. By Karl Adam. Translated from the German by Cecily Hastings. New York: Sheed and Ward, n.d. 95 pages. Paper. 75 cents.

This book is a large part of *One and Holy*, a translation of *Una Sancta in katholischer Sicht*. It was originally beamed at German Lutherans to further a *rapprochement* with Rome. The weakness of the church in Rome and Germany in the fourteenth and fifteenth centuries in its practices and morals is granted, although not the doctrinal weakness. The bulk of the little book, some 50 pages, presents Luther subjectively reaching a conclusion which he regarded as discovery and which with a sense of mission he had to promulgate at the cost of dividing the church and denying the authority of the pope. The central problem today, therefore, according to the author, is the restoration of the church under the primacy of the bishop of Rome. This work is an orientation to Roman Catholic historical thought on the origin and results of the Reformation.

CARL S. MEYER

ST. JOHN OF THE CROSS. By Bruno de Jésus-Marie. Translated from the first French edition (1923) and edited by Benedict Zimmermann. New York: Sheed and Ward, n.d. xxxii and 495 pages. Cloth. \$6.00.

San Juan de la Cruz (1542—91) suffered grievously at the hands of his coreligionists in his lifetime and at the hands of his biographers after his death. A really adequate biography of this great Spanish mystic did not become available in English until 1932, when the British edition of the present work was published. Written on the basis of on-the-spot research and of previously unevaluated documents by an authority on mystical theology and on the psychology of religious experience, and edited by

a capable English historian—both of them members of the same Order of Discalced Carmelites as the subject of the work—it resolves a great many, though not all, of the puzzling questions that surround the life and work of the "Doctor of the Dark Night." The documentation is impressive; more than 100 pages of notes supplement the footnotes in the text. This American reprint reproduces the English edition without change. Readers will lay the book down echoing the English editor's final quotation from St. Paul: "How incomprehensible are His judgments and how unsearchable His ways!"

ARTHUR CARL PIEPKORN

MARTYRS: FROM ST. STEPHEN TO JOHN TUNG. By Donald Attwater. New York: Sheed and Ward, 1957. xviii and 236 pages. Cloth. \$4.00.

In this gripping volume we have a happy by-product of Roman Catholic lay historian Attwater's co-editing of Butler's *Lives of the Saints*. The 58 accounts range across all the centuries and underline the intimate connection between missions and martyrdom. Exactly half come from the period prior to the Reformation, so that these heroes of the faith are as much in our tradition as in that of the Roman Catholic Church. An introduction discusses the concept of martyrdom historically; an appendix furnishes excerpts from St. Cyprian's *Exhortation to Martyrdom*. Attwater has put historical accuracy ahead of mere edification, and his bibliography of sources runs to 10 pages; his accounts gain enormously in impact from this conscientious concern for truth. Even where the reader's denominational and dogmatic sympathies are not always and fully with the martyrs—as in the case of some of the Roman Catholic victims of the English Reformation—the narrative suffers no loss of interest. The preacher who reads the book will inevitably begin to note illustration after illustration for both his regular and his youth sermons.

ARTHUR CARL PIEPKORN

THE HOLY PRETENCE: A Study in Christianity and Reason of State from William Perkins to John Winthrop. By George L. Mosse. Oxford: Basil Blackwell, 1957. 159 pages. Cloth. 21/—.

Renaissance political ideas, especially the ideas of Machiavelli, were assimilated by Roman Catholics and Calvinists alike. The idea of reason of state was accepted in England, among others by Sir John Melton, whose *A Sixfold Politician* was published in 1609. The gradual acceptance of these ideas by English Roman Catholic casuistry and Puritan casuistry is traced by Dr. Mosse. Whereas William Perkins was the founder of Puritan casuistry, William Ames added stress to the practicality of faith. Mosse summarizes his opinion in these words: "Any action undertaken by man as an instrument of God is just, though outward appearances may be to the contrary" (p. 74). John Winthrop, "Christian Statesman," applied the casuistry of Perkins and Ames in the government of the

Massachusetts Bay Colony. He held: "Usefulness and expediency were two principles underlying the kind of correct actions for the common good which the Magistrate must take" (p.98).

This detailed and painstaking study of the relationship between Christian ethic and the idea of reason of state in Puritan thought in the seventeenth century is of value to every student who wishes an intimate knowledge of the period.

CARL S. MEYER

THE MEANING OF IMMORTALITY IN HUMAN EXPERIENCE. By William Ernst Hocking. New York: Harper and Brothers, 1957. xviii and 263 pages. Cloth. \$3.50.

This book has been in the process of becoming for over two decades. It revises and expands Hocking's *Thoughts on Death and Life* (1937). To this he has added his Foerster lecture of 1942 on "The Relativity of Death," a symposium on the meaning of life, a consideration of the "newer perspectives of cosmos and destiny" deriving from the pervasive agnosticism that is part of our intellectual climate, from the "anthropological current in today's half-belief" (p.177), and from the implications of the philosophy of process. An epilog seeks to further the reader's understanding of human survival by a referral to two kinds of experience—of love and of death. The title harks back half a century to Hocking's first book, *The Meaning of God in Human Experience*. Learned, tolerant, broad in its sweep, lucid in its analysis, secure in its empirical method, *The Meaning of Immortality* has authentic apologetic relevance even for the committed Christian, to whom the best that metaphysical reflection can offer falls far short of the confidence that He gives "who by His death hath destroyed death and by His rising to life again hath restored to us everlasting life."

ARTHUR CARL PIEPKORN

THE MEDIEVAL LIBRARY. By James Westfall Thompson, with a supplement by Blanche B. Boyer. New York: Hafner Publishing Co., 1957. viii and 702 pages. Cloth. \$12.50.

Thompson's volume makes available the standard English account of the use, production, and storage of books from the early church to the Italian Renaissance. It covers libraries in England, France, Germany, Italy, Byzantium, and the books of Muslim and Jew. The amount of detailed information given is impressive. The reprinting of Miss Boyer's valuable review in the volume makes this edition superior to the original.

Light is thrown on every facet of intellectual life. Great men like Rhabanus Maurus and Notker Balbulus move across these pages. The state of knowledge in these days is made clear, from the use of Greek in Rome in the ninth century to the book trade in the early universities. The Biblical scholar will read about the travels of Codex Bezae and the translation of the Bible into German at St. Gall in the eleventh century. The antiquarian will discover the fact that the papacy conservatively used

papyrus (not paper) until the time of Benedict VIII. The church historian has a description of the library facilities used by Matthias Flacius for the *Magdeburg Centuries*. The book abounds in other interesting details. Everyone who uses manuscripts ought to read the chapters on the scriptorium and the wandering of manuscripts.

Two minor criticisms: First, it would aid the reader if a marginal symbol in the body of the book called attention to a correction by Miss Boyer. Second, the addition of a few well-chosen illustrations would have made the book mean more, like, for example, the illustration of the scribe at work in Paris Ms. Fonds français 9198, fol. 19, written in 1456 (reproduced in F. W. Hall, *A Companion to Classical Texts*, opposite p. 83). But these criticisms, mainly of editorial policy, should not detract from a valuable book, deservedly reprinted. EDGAR KRENTZ

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH.

Edited by Frank Leslie Cross. New York (London): Oxford University Press, 1957. xix and 1,492 pages. Buckram. \$17.50.

This is the most recent in an impressive series of excellent reference books published by Oxford University Press. The publication does honor to that name. Physically the volume is everything that a reference book ought to be. The printing is clear. The proofreaders have done a difficult job well. The paper, sewing, and buckram cover will withstand years of service.

The choice of editor was superb. Cross studied at Oxford (Balliol College, which has no entry in the volume!) and on the Continent. He thus has a firsthand acquaintance with European church life. Seventeen years of service as librarian of Pusey House, Oxford, aided him in obtaining the broad yet exacting base of knowledge revealed on every page of the dictionary. He or his immediate staff produced about one half the articles. The remainder, contributed by about 100 scholars, were also subject to his editorial ax. For that reason all entries are unsigned.

The book is primarily historical in outlook. It aims to be factual and not tendential, usually with signal success. (Perhaps we Lutherans do deserve the analysis of receiving the Eucharist rarely, "preferably on Good Friday," p. 834.) While the editor warns that no full treatment of Biblical material was attempted, more is included than his preface would lead one to expect. Between *Aaron* on page 1 and *Zwingli* on page 1492 comes a veritable arsenal of information on every conceivable topic: biography (of saints, bishops, theologians, philosophers, heretics, and persecutors), denominational history, history of dogma, missions, cultus, art, liturgics, canon law, books of import, asceticism, and anything else that affects the church. Almost every article includes a bibliography of real value. The editor's claim "that the *Dictionary* will put the student of church history in possession of a larger body of bibliographical material than any other work of similar compass" is not idly made (p. vi).

These bibliographies alone would assure the book of a ready welcome. The person who browses in the *Dictionary* will learn many things; constant use of this volume will broaden his understanding of the church in all ages.

Readers of this journal will probably appreciate a comparison with the *Lutheran Cyclopaedia*. The *Oxford Dictionary* emphasizes Europe (especially England), the *Lutheran Cyclopaedia* America and the United States. The former is much stronger in the early, medieval, and very modern periods (nineteenth and twentieth centuries), the latter on Lutherans and Reformed in the Reformation period and the period of Lutheran Orthodoxy. For example, Cross's volume has no entries for E. S. Cyprian, Dannhauer, Heshusius, H. E. Jacobs, C. P. Krauth, and S. S. Schmucker, while the *Lutheran Cyclopaedia* has either little or no information on John Malalas, Adolf Schlatter, F. Kattenbusch, Karl Heim, F. Paget, etc. The bibliographies in the *Oxford Dictionary* are usually more complete.

Thus the two dictionaries complement each other. No English-speaking Lutheran pastor ought to be without either of them, the *Lutheran Cyclopaedia* for his Lutheran Church, the *Oxford Dictionary* as a comprehensive, authoritative, unbiased account of the Christian Church throughout history. The cost looks high, but the book is worth every cent of it and more. As a book of reference this is one of the few indispensables. Do without some luxury and buy it. It will prove its worth in your library.

EDGAR KRENTZ

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Die preussische Vatikangesandtschaft, 1747—1920. By Franciscus Hanus. Munich: Pohl & Co., 1954. xiii+448 pages. Cloth. DM 28.

Religion, Philosophy and Science: An Introduction to Logical Positivism. By Burnham P. Beckwith. New York: Philosophical Library, 1957. 241 pages. Cloth. \$3.75. An effort at making logical positivism intelligible to the philosophical layman. A summary of Beckwith's position appears on p. 235: "All moral problems and theories are superfluous or senseless. If they duplicate scientific problems and theories, they are superfluous. If they do not, they are senseless."

Schrift und Theologie: Eine Untersuchung zur Theologie Joh. Chr. K. v. Hofmanns. By Eberhard Hübner. Munich: Chr. Kaiser Verlag, 1956. 139 pages. Paper. DM 8.50.

Nave's Study Bible: King James Version with Concordance. By Orville J. Nave and Anna Semans Nave. 18th edition. Chicago: Moody Press [1957]. 1,794 pages; 8 maps. Leather. Price not given. An unaltered reprint of the 1907 edition.

Religious Buildings for Today. Ed. John Knox Shear. New York: F. W. Dodge Corporation, 1957. 183 pages. Cloth. \$7.50.

Meister Eckhardt Speaks: A Collection of the Teachings of the Famous German Mystic (Meister Eckhardt Spricht). By Otto Karrer, trans. Elizabeth Strakosch. 72 pages. Cloth. \$2.75. About one third of this little book is devoted to an introductory article on the life and teaching of the great German mystical scholastic. The balance of the book consists of excerpts—without indication of source, since the book is explicitly designed to be "of a devotional character"—brought together under 13 heads.

The Story of the American Negro. By Ina Corinne Brown. New York: Friendship Press, 1957. xi+212 pages. Cloth. \$2.75.

Teen-Ager, Christ Is for You. By Walter Riess. St. Louis: Concordia Publishing House, 1957. 82 pages. Paper. \$1.00.

The Holy Spirit in Your Life. By Andrew W. Blackwood, Jr. Grand Rapids: Baker Book House, 1957. 169 pages. Cloth. \$2.50.

God in the Garden: The Story of the Billy Graham New York Crusade. By Curtis Mitchell. Garden City: Doubleday and Company, 1957. 195 pages. Cloth. \$2.50.

Pen and Printing Press: The Story of the National Lutheran Editors' and Managers' Association and Its Work, 1913—1957. By James A. Ryberg. Rock Island: Augustana Press, 1957. vii+78 pages. Cloth. Price not given.

Human Relations and Power. By Albert Mueller-Deham. New York: Philosophical Library, 1957. xxi+410 pages. Cloth. \$3.75.

American Judaism. By Nathan Glazer. Chicago: The University of Chicago Press, 1957. xi+175 pages. Cloth. \$3.50.

The Book of Wisdom: An English Translation with Introduction and Commentary. By Joseph Reider. New York: Harper and Bros., 1957. xi+233 pages. Cloth. \$5.00.

The Desert Fathers. By Helen Waddell. Ann Arbor: The University of Michigan Press, 1957. 209 pages. Paper. \$1.25.

Early Sites of Christianity. By Peter Bamm. New York: Pantheon Books, 1957. 255 pages. Cloth. \$4.50.

The Guide for the Perplexed. By Moses Maimonides, translated from the Arabic by M. Friedländer. Second edition. New York: Dover Publications, 1956. lix+414 pages. Paper. \$1.85.

Israel and the Aramaeans of Damascus. Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1957. 189 pages. Cloth. Price not given.

Basic Christian Beliefs. By W. Burnet Easton, Jr. Philadelphia: The Westminster Press, 1957. 196 pages. Cloth. \$3.75.

The Art of Overseasmanship: Americans at Work Abroad, ed. Harlan Cleveland and Gerard J. Mangone. Syracuse: Syracuse University Press, 1957. xvii+150 pages. Cloth. \$3.00.

The Modern Church. By Edward D. Mills. New York: Frederick A. Praeger, 1956. 189 pages. Cloth. \$9.75.

Justification by Faith in Modern Theology. By Henry P. Hamann. St. Louis: School for Graduate Studies, Concordia Seminary, 1957. iv+114 pages. Paper. \$2.00.

Modes of Being. By Paul Weiss. Carbondale: Southern Illinois University Press, 1958. xi+617 pages. Cloth. \$10.00.

Old Testament Theology (Theologie des Alten Testaments). By Ludwig Koehler; translated from the third German edition by A. S. Todd. London: Lutterworth Press, 1957. 259 pages. Cloth. 35/—.

Quellen zum Wormser Konkordat, ed. Wolfgang Fritz. Berlin: Verlag Walter de Gruyter & Co., 1955. 83 pages. Paper. DM 6.80.

The Testimony of the Patristic Age Concerning Mary's Death. By Walter J. Burghardt. Westminster: The Newman Press, 1957. viii+59 pages. Paper. 95 cents.

The Sunday School in Action. By Clarence H. Benson. Chicago: Moody Press, 1957. 327 pages. Paper. \$1.95. This is the 15th printing of this work, which first came out in 1932 and was revised in 1941 and again, less extensively, in 1948.

The Book of the Revelation. By William R. Newell. Chicago: Moody Press, 1957. ix and 405 pages. Paper. \$2.00. An unaltered reprint of a dated premillennialist interpretation of the Apocalypse.

Why Go to Bible Class? 50 cents a dozen, \$1.75 per 100. *God Is Calling You;* 65 cents a 100. *The Pastor's Class;* 65 cents a 100. *Poor Bill;* \$1.25 a 100. *What Are You Looking For?* \$1.25 a 100. *Are You Growing Spiritually?* \$1.25 per 100. St. Louis: Concordia Publishing House, 1957. Tracts.

The Board of Elders. By Herbert Berner. St. Louis: Concordia Publishing House, 1957. 21 pages. Tract. 96 cents a dozen, \$4.00 a 100.

The Epistle of James. By E. C. Blackman. Naperville: Alec R. Allenson, 1957. 159 pages. Cloth. \$2.50.

Judaism and Modern Man. By Ben Zion Bokser. New York: Philosophical Library, 1957. 153 pages. Cloth. \$3.75.

At the Foot of the Cross: Lenten Meditations. By an imprisoned pastor behind the Iron Curtain. Minneapolis: Augsburg Publishing House, 1958. 210 pages. Cloth. \$3.00.

Bible Challenges. By F. H. Moehlmann. *Quiz Book No. 1: People — Places — Events*, 40 pages. *Quiz Book No. 2: Geography*, 36 pages. Saint Louis: Concordia Publishing House, 1957. Paper. 50 cents each.

The Dead Sea Scrolls and Other Amazing Archaeological Discoveries. By Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1957. 121 pages. Cloth. \$2.00.

Ethics and United States Foreign Policy. By Ernest Lefever. New York: Meridian Books, 1957. xix+199 pages. Paper. \$1.25.

A Mother's Wages. By Elizabeth Walker Strachan. Chicago: Moody Press, 1957. 127 pages. Paper. \$1.00.

Reconciliation and Renewal in Japan. By Masao Takenaka. New York: Friendship Press, 1957. 95 pages. Paper. \$1.00.

Salt Cellars: A Collection of Proverbs Together with Homely Notes Thereon. By Charles H. Spurgeon. Chicago: Moody Press, no date. 160 pages. Paper. 50 cents.

The Book of Leviticus: A Study Manual. By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1957. 60 pages. Paper. \$1.25.

Green Leaf in Drought Time: The Story of the Escape of the Last C.I.M. Missionaries from Communist China. By Isobel Kuhn. Chicago: Moody Press, 1957. 160 pages. Cloth. \$2.50.

Prayer-Book Studies. Prepared by the Liturgical Commission of the Protestant Episcopal Church in the United States. VI: *Morning and Evening Prayers.* VII: *The Penitential Office.* New York: The Church Pension Fund, 1957. vii+63 pages. Paper. 80 cents.

St. Paul's Epistles to the Thessalonians. By William Neil. Naperville: Alec R. Allenson, 1957. 151 pages. Cloth. \$2.50.

Philosophy and Civilization in the Middle Ages. By Maurice de Wulf. New York: Dover Publications, 1953. x+312 pages. Paper. \$1.75.

Revelation and Reason in Islam. By Arthur John Arberry. New York: The Macmillan Co., 1957. 122 pages. Cloth. \$3.00.

The Second Book of Maccabees, ed. Solomon Zeitlin; trans. Sidney Tedesche. New York: Harper and Bros., 1954. xiii+271 pages. Cloth. \$4.00.

The Thundering Scot: A Portrait of John Knox. By Geddes MacGregor. Philadelphia: The Westminster Press, 1957. 240 pages. Cloth. \$3.95.

Understanding Grief: Its Roots, Dynamics, and Treatment. By Edgar Jackson. Nashville: Abingdon Press, 1957. 256 pages. Cloth. \$3.50.

The Will to Believe. By Marcus Bach. Englewood Cliffs: Prentice-Hall, 1955. xii+184 pages. Cloth. \$3.95.

Charles V: Father of Europe. By Gertrude von Schwarzenfeld. Chicago: Henry Regnery Company, 1957. x+307 pages. Cloth. \$6.50.

Concordia Mundi: The Career and Thought of Guillaume Postel (1510 to 1581). By William J. Bouwsma. Cambridge: Harvard University Press, 1957. vii+328 pages. Cloth. \$6.50.

The Copernican Revolution: Planetary Astronomy in the Development of Western Thought. By Thomas S. Kuhn. Cambridge: Harvard University Press, 1957. xviii+297 pages. Cloth. \$5.50.

The Gospel of Luke. By William Barclay. Philadelphia: The Westminster Press, 1957. xviii+314 pages. Cloth. \$2.50.

Fertile Soil: A Political History of Israel Under the Divided Kingdom. By Max Vogelstein. New York: The American Press, 1957. xviii+136 pages. Cloth. \$3.00.

Lessing's Theological Writings: Selections in Translation with an Introductory Essay. By Henry Chadwick. Stanford: Stanford University Press, 1957. 110 pages. Cloth. \$1.95.

REVIEW

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y Press,